

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editors:** Melvin Gingerich and Grant M. Stoltzfus. **Associate Editors:** H. S. Bender, H. A. Brunk, Paul Erb, J. C. Fretz, Ira D. Landis, C. Z. Mast, W. E. Oswald, N. P. Springer, J. C. Wenger, S. S. Wenger. Dues for regular membership (\$1.50 per year) or for sustaining membership (\$5.00 or more annually) may be sent to the treasurer of the Association, Ira D. Landis, R. 1, Bareville, Pennsylvania. Articles and news items may be addressed to Melvin Gingerich, Goshen, Indiana.

Vol. XV

January, 1954

No. 1



Bay Shore Mennonite Church and Sunday School Building (to the left)

Bay Shore Mennonite Church

ELSIE MAY (LANDIS) YODER

The Bay Shore Mennonite Church located at Sarasota, Florida, is the most distant member of the Ohio Conference churches. Sarasota is a resort city with a population of about 20,000 residents. During the tourist season its population is doubled. It is located on the west coast of Florida about fifty-five miles south of Tampa, Florida. Although the Bay Shore Church has been organized only eight years, Mennonite people have been wintering in that area for a much longer period.

In the winter of 1925-26 Daniel Kurtz, a member of the Amish Church and originally from Geauga County, Ohio, and his three sons came to Florida and worked at the carpenter trade in Tampa. They liked the climate of Florida and decided to purchase some land in the vicinity of Venice—about twenty miles south of Sarasota.

Three other families—Roman Millers, Martin Yoders, and Moses Swartzen-drubers came with the Kurtz family the

winter of 1926-27 and they all settled in the Venice area. One day, while fishing but catching few, Moses Swartzen-druber, who later became a minister, said he thought it would be wiser to fish for men than for fish. Little did he realize that in twenty-five years' time more than two thousand Mennonites would be attracted to this area.

During the year these people lived in Venice they became interested in land just east of Sarasota in the Fruitville area. The Palmer corporation, from Chicago, had drained a lake and the rich muck soil was ideal for farming vegetables. Daniel Kurtz and Roman Miller bought small acreages and moved their families onto these farms in the winter of 1927-28. That winter, Moses Coblentz, the father of Mrs. Miller and Mrs. Kurtz, came to Florida with them. He was an Amish preacher and conducted worship services in the German language in the homes of these two families on alternate Sunday mornings. They held sing-

ings each Sunday evening at which they sang both German and English hymns.

Each season a few more young Amishmen came to Florida to work on the celery farms. Here they could spend a profitable season free from the rigors of a northern winter. A few Mennonite families from Fulton County, Ohio, also wintered here and everyone attended the worship services held in the Miller or Kurtz homes until the winter of 1930-31.

Because the number of people was too large to hold worship services in the homes conveniently, the group asked and received permission to use the Tatum Ridge Schoolhouse as a place of worship. Sunday school was conducted in German with the New Testament as the textbook. Among the Amish ministers who served the congregation at this place were Eli Bontrager, William Beachy, Bishop Gideon Troyer, and Enos Yoder. Among the Mennonite ministers who preached occasionally were Noah Mack, John Singer, John Mosemann, and Jacob and Eli Frey. Most of these Mennonite ministers were working at the Tampa mission and only visited Sarasota.

During the winter season of 1933-34 there were quite a few people in the congregation who could not understand the German Sunday-school discussions and so an English class was formed. The class was taught by John F. Slabaugh, Goshen, Indiana, and the New Testament was used as a textbook. There were no offerings taken in these Sunday schools because there were no expenses. By the year 1935 there were about sixty people attending these services at the height of the winter season. Since these people did not remain in Florida for more than four or five months, no services were held during the summer months.

After the Tatum Ridge school building was blown from its foundation during a storm in the autumn of 1936, the Board of Public Instruction decided to transport the children from that area to other schools and the building was not repaired.

In January, 1937, open-air services were started at Pinecraft, a small settlement just outside the Sarasota city limits. These services held each Sunday evening consisted of singing in both German and English and a short sermon by Bro. Elmer Swartzendruber, a Conservative Amish Mennonite minister from Wellman, Iowa. After a few weeks a young people's meeting was added. These young people's meeting programs consisted largely of a song and praise service, a children's meeting, special music numbers, and several talks. These meetings were definitely inspirational and were enjoyed and appreciated very much by every one who attended them. The goodly reports of these meetings served as a lure to many people to spend a month or six weeks at Sarasota.

About the time the open-air services started in Pinecraft, permission was granted to the Mennonite, Conservative Amish Mennonite, and Amish brethren by the Board of Public Instruction to use the Fruitville school building for Sunday school and church services each Sunday morning. The first services were held there in the latter part of January, 1937. As there was no lighting system in this school building, no evening services were held.

During these early years the tourist season was not nearly so long as it is now. A few people came between Thanksgiving and Christmas, but most of them came after Christmas and about all of them were gone by the first of April. Because of this the church services were rarely conducted more than twelve to fourteen weeks each season. When they started and ended depended upon the number of people in the area.

By the time the group moved into the Fruitville school building a large majority of the people understood English better than German and so the preaching was almost entirely in the English language and all the Sunday-school classes except one were taught in English. Les-

son quarterlies were purchased from the Mennonite Publishing House at Scottsdale, Pennsylvania. Offerings were taken each Sunday. The surplus money was sent to European War Sufferers through the Mennonite Board of Missions and Charities.

The Fruitville Consolidated Elementary School was built about 1940-41 and the Board of Public Instruction advertised for sale the building in which services had been held for the last three years. The group decided that since the location was about central and the building was adequate it would be wise to purchase it.

Since legal proceedings would be involved, it was necessary that the group of worshipers appoint a board of trustees. On Sunday, February 23, 1941, under the supervision of Bishop E. B. Stoltzfus, Hudson, Ohio, the congregation of about 184 elected three trustees, one from each of the three groups. Daniel Kurtz was elected to represent the Amish brethren, Walter Ebersole from Ohio represented the Mennonites, and Martin Yoder from Delaware was the representative for the Conservative Amish Mennonite group. Until this time meetings were called union services, but after the trustees were elected this group of worshipers were known as the Mennonite, Conservative Mennonite, and Amish church of Sarasota, Florida.

On May 26, 1941, the trustees purchased the school building from the Board of Instruction for \$450.00. The building was dedicated February 1, 1942.

In the early part of October, 1944, a severe hurricane passed through the Sarasota area and moved the church building off its foundation and seriously damaged it otherwise. Since the group of visitors had increased each year and the building was no longer large enough, it was decided to erect a new church building at some other site—preferably at Pinecraft.

About this time three brethren purchased a small Presbyterian Chapel at Pinecraft. Services were held there in the autumn of 1944 until it was no longer adequate and then, at the invitation of Henry Brunk of Harrisonburg, Virginia, services were held in a recreation room of the Lafayette Cabins which he then owned. Services were held at these two places for two seasons, 1944-45 and 1945-46.

Except for the war years when gas was rationed and traveling was difficult each year brought more winter visitors and people came earlier and stayed later. A few made Sarasota their permanent home.

As the number of permanent residents grew, many felt there should be a regularly organized congregation at Sarasota. The union services were helpful and satisfactory for visitors, but they did not meet the needs of the people who were permanent residents. There was no Men-

nonite congregation with which the children who were growing up could unite as they became converted.

On July 4, 1944, Bro. Phil Frey met with the permanent residents at a picnic and after an open discussion it was decided to see if it would be possible to organize a church under either the Indiana-Michigan or the Ohio Conference.

At first not all the permanent residents were interested in starting a year-round organized church in the Sarasota area, but finally five families—Olen Eichers, Irvin Eichers, Henry Crossgroves, Ernest Millers, and Myron Yoders—petitioned the Ohio Conference to organize a church at Sarasota. The Ohio Conference was selected because four of these families were already members of this conference. The Ohio Conference sent Bishop E. B. Fry and O. N. Johns to Sarasota and they organized a church April 17, 1945.

The board of trustees for this new congregation was easy to elect. As there were only five men in the group, they were all on the board. Their first task was to find an appropriate church site upon which they could erect a church building.

Several years prior to this a few brethren had purchased some acreage in the Indian Beach area in the northern part of Sarasota. This land had been divided into building lots, but five lots had been set aside and deeded as church property. Ben Zehr from New York and J. M. Long from Indiana were most active in this project. Their original plan had been to erect an open-air auditorium there to provide a place where services could be held if weather conditions were unfavorable for open-air services. They had also planned to have a recreational center there. However, when they found an "evergreen" church was to be built in Sarasota, these brethren generously donated these five lots to the newly organized church for a site upon which they could erect their church building.

These lots were in the Class A residential zone, but after two hearings the zoning board granted permission for the erection of a church building in that area. The plans had to be approved by the Sarasota Builder's Association, and then finally after three visits to the War Production Board, permission was given to proceed with the building.

Work began as soon as possible. On July 13 and 14, 1945, the brethren gathered and cleared the ground. As the area had been a cattle pasture, there was tall grass to be cut and bushes to be grubbed. The next week work began on the foundation. After the foundation was completed, there was plenty of work for masons and carpenters. Almost all of the work was donated. Permanent Mennonite residents who were not members of the organization helped and William Wyse came from Ohio and helped for three weeks.

At this time Civilian Public Service Camp, Number 27, was stationed at Mulberry, Florida, a town about 75 miles north of Sarasota. The boys volunteered to help on their "time off" if they could be of any help and so groups of from 5 to 16 came three different times to help with the work when many hands were needed.

This new building was located near Sarasota Bay and Bay Shore Drive and therefore the name "Bay Shore Mennonite Church" was selected.

On October 7, 1945, the first services were held in the Bay Shore Mennonite Church. The building was far from completed. There were no doors or windows and there were only about 240 sq. ft. of flooring on the floor. In the next few weeks doors were hung, windows were installed, and most of the plastering was finished. Ben Zehr, from New York, sent a plasterer who completed the inside plastering and stuccoed the outside of the church building. At last the work was completed and the building was dedicated February 3, 1946. Bishop Edwin Frey from Ohio preached the dedicatory sermon.

Bro. T. H. Brenneman, a missionary on furlough from Argentina, was invited to be the pastor of this congregation. He accepted the invitation and he and his wife Rowena and daughter Patricia and son Donald moved to Florida in September, 1945. He has been pastor of this church since that time. On November 6, 1949, Bro. Brenneman was ordained bishop for the Bay Shore Church and some months later was appointed bishop for the churches in Puerto Rico by the Mennonite Board of Missions and Charities.

Before and during the war most of the winter visitors were middle-aged and elderly people, but after the war more and more people came with families of young children. When the two Sunday-school rooms upstairs and the space on the main floor were no longer adequate for Sunday-school classes, a Sunday-school and recreational building was erected south of the main church building in the early months of the year 1948.

Since each year brought an increase in the number of winter visitors, parking facilities for automobiles became a real problem. In the spring of 1949 a special meeting for members and visitors was called and after much discussion it was decided to buy four lots west of the church property to be used for additional parking grounds. This land was purchased April 5, 1949.

During the winter season of 1951-52 the Sunday-school facilities were again too limited. It seemed almost impossible to plan a Daily Vacation Bible School with so little space for classrooms. Again a building committee was selected and although there was some delay in getting a building permit, work finally began just three weeks before the rooms

were used for the Daily Vacation Bible School. The building was not finished, but it was usable. The auditorium is large enough for the primary department of the Sunday school to have its own opening exercises each Sunday. There are five additional classrooms, a library, a kitchen, and a nursery.

This church has not only enlarged its plant, but also its membership. When the church was organized April 15, 1945, there were 12 members. On April 23, 1950, there were 88 and in April, 1953, there were 122.

One missionary has gone from Bay Shore Church to Puerto Rico. Carol Glick is working in the education field and is supported by the Bay Shore Mennonite Church. Mr. and Mrs. Wilbur Ulrich, also members of the congregation, are under appointment by the Mennonite Board to go to Puerto Rico in the fall of 1953.

The Sunday School Hour, a radio program, is another missionary project of this church. The program is broadcast over station WSPB at 8:15 to 8:30 each Sunday morning and consists of chorus music and a discussion of the Sunday-school lesson by the minister of the church. This program is financed through voluntary offerings.

There has been a senior sewing circle since the church has been organized. They meet once a month and sew all day. Beginning in 1952 there is also an evening sewing to give an opportunity to those women who cannot be present during the daytime. Aside from working through the regular channels, they sew for local needy families. The junior sewing circle was organized in 1950.

The Mennonite Youth Fellowship group was organized in 1949. Their projects are distributing tracts and singing for the patients at the Welfare Home on Sunday afternoon.

The first Daily Vacation Bible School was held in 1945. It was held in Pinecraft because the church at Bay Shore was still in process of being built. Bro. George F. Brunk and his wife Anna and some helpers from Tampa conducted the school. In 1946 the school was held in the Bay Shore Church and superintended by a group of workers who came from Pennsylvania. Since then there have been enough qualified permanent resident members of the congregation to adequately staff the school. The school has grown from about fifty the first year to an average attendance of 140 in the summer of 1953.

The midweek prayer meeting and Bible study service held every Wednesday evening was started by worshipers many years before Bay Shore Church was organized and has been a part of its program from the beginning. The first few years these services were held in homes, but after the group grew larger it was decided to hold these meetings in the church.

Each year since the church has been organized there have been revival meetings. They have lasted from ten days to two weeks and have been conducted by visiting ministers from northern states.

The regular Sunday services consist of Sunday school and church services in the morning and a young people's meeting in the evening. There is rarely a preaching service in the evening unless a visiting minister is invited to speak. The church building was built to seat comfortably about 250 people. When the group became larger than that, an amplifying system was installed so that people sitting in the vestibule and the Sunday-school building could hear the sermon. During the winter months of 1951-52 and 1952-53 when the number of tourist visitors was largest there have been two preaching services each Sunday morning. The first service is held from 9:00 to 10:00 and the second one from 11:00 to 12:00. Sunday school is conducted between the two preaching services. With this arrangement, between 400 and 500 can worship at this church each Sunday morning.

The permanent residents have come to Sarasota for various reasons. Many of the first ones came because of ill health. Climatic conditions influenced some and others came to work. There are about as many occupations followed as are found in northern churches. There are celery and small vegetable farmers, cattle ranchers, citrus growers, contractors, grocers, filling station attendants, income property owners, carpenters, masons, machinists, painters, and teachers.

Many thousands of Mennonites have come to Florida since 1926. They have visited Sarasota because here was a place to worship of their own denomination. Some have come regularly and some come to spend an occasional season at Sarasota. In the winter of 1953 there were over 2,000 Mennonites or members of branches of that denomination in Sarasota. There are now two other organized Mennonite churches. The Virginia Conference built a new church on Tuttle Avenue and the Lancaster County Conference uses the Pinecraft church building. The Conservative Mennonite Church has also organized and it too uses the Pinecraft Church.

There are few churches where members from so many congregations and from so many states worship together regularly for at least a month or two as are found in the Bay Shore Mennonite Church at Sarasota, Florida.

Sarasota, Fla.

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The Mennonite Outreach Study, by John A. Hostetler, was completed during the past year. A short summary of the study is found in the *Gospel Herald*, August 4, 1953.

The Life of Samuel Lantz

C. Z. MAST

Some of our active Mennonite pastors and leaders in the past who have joined other denominations have held a record of pure, noble character, a passion for winning souls to Christ, and as able expounders of the Word with no uncertain sound of false teaching, although this type may have been in the minority.

In the writing of brief sketches of men as heretofore described, the writer is aware of the fact that we cannot eulogize such who discarded the Scriptural principles as practiced by the Mennonites. However, the writer has had some conviction for a number of years that he should present the life of one of these men who was an active spiritual minister, known as Samuel Lantz, who was born Aug. 11, 1836, and died April 28, 1909. In 1858 he was united in marriage to Sarah Zook. To this union were born five children. Two sons were in recent years still actively engaged in mission work as their lifelong vocation: Christian at Newport, Rhode Island; and John at Salem, Massachusetts.

A noble ancestry is connected with this Lantz family who came to America to escape greed and tyranny. They belonged to the colonists from the Schoharie region in the Mohawk Valley.

The seventeenth century found Europe in the grip of religious reformation and wars. The main sufferers from these wars were the dwellers in the Rhine Valley whose country was used as a battleground during the Thirty Years' War (1618 to 1648). It was in this war-devastated country that the Lantzes were at home.

In 1677, William Penn visited the Rhine Valley; he saw the conditions there, and on receiving his grant of Pennsylvania in 1681, he wrote to Benjamin Farley recommending it as an asylum for oppressed sects. Literature about Pennsylvania flooded Germany and small bands of Germans began coming to America.

1708-9 in Germany was a terrible, cold winter, which destroyed the vines and fruit trees and caused much suffering. About fifteen thousand of these poor people went to England, living in camps in dreadful misery and destitution, many dying. Several thousand were settled in Ireland, other thousands (Catholics who refused to become Protestants) were deported to Germany, and about four or five thousand came to America. Some of these came to North Carolina where many were massacred by the Indians; and others came to Virginia. The largest

single body, however, was settled on the Hudson at West Camp (Saugerties) and East Camp in the fall of 1710.

Johannes Lans, who appears to be the first of the name to come to America, was among the thousands to settle on the Hudson. They had been transported at the queen's expense and "in this wilderness home, it was allotted them that they should manufacture tar and raise hemp to repay freightage, from Holland to England, and thence to New York. In this business they were unsuccessful. However, they were released of all freightage upon them in 1713" (Rupp's *History of Lancaster County*).

While they were in camp in England, five Indian chiefs who were in London to solicit aid against the French in Canada, heard of the miserable conditions of the Germans. One of them presented the queen a tract of his land in Schoharie, New York, for the use and benefit of the Germans.

"About 150 of the families willing to avail themselves of the advantages of their present from the Indians to Queen Anne moved through a dense forest to Schoharie, west of Albany, and seated themselves among their Mohawk friends. Here, their sufferings for a while were great; they were deprived of nearly all the necessities of life. Their neighbors, like Indians are wont not to do, laid up no stores from which they could supply the wants of their white brethren—depending entirely upon nature's storehouse" (Rupp's *History*).

In Schoharie, they commenced building homes and improving the land. They labored for ten years, after which they were dispersed; and in 1723 a portion of them traveled over 300 miles and seated themselves at Swatara and Tulpehocken in what is now Lebanon and Berks County, Pa.

After Braddock's defeat (1753), the enemy Indians roamed unmolested and fearlessly along the western lines of Virginia, Maryland, and Pennsylvania, committing the most appalling outrages. The settlement at Tulpehocken was destroyed and many inhabitants slaughtered or made captives. A few of these escaped to the settlement of the "Sieben Taegar" at Ephrata where they were nursed and cared for.

Johannes Lans was among the ones who settled at Tulpehocken, where later we find an Amish community and an organized church known as the "Tulpehocken Gemeinde" in the vicinity of Wornelsdorf, Berks County. He was a prosperous farmer but did not learn the Eng-



Samuel Lantz
1836-1909

lish language. His will is written in German and among other things provides 2000 pounds for his widow Anna Marie and life support by his son, Jacob. His will mentions the following children: Christian; John; Jacob; two sons of Samuel, who is dead; Peter; and Henry.

Samuel Lantz, son of Johannes and Maria Lantz was married to Elizabeth King. He had two sons, John and Samuel. He died in 1782 or '3 when the children were about 2 and 4 years old. The widow with the two little children went to Pequea Valley, Lancaster County, where she married Christian Stoltzfus. They lived the greater period of their lives in Union County.

Samuel Lantz, son of Samuel and Elizabeth (King) Lantz was born July 8, 1781, in Heidelberg Township, Berks County, Pennsylvania. Upon the death of his father, his mother took him to Lancaster County where he grew up and married Magdalena Fisher. In 1804, he bought a farm in Leacock Township from Andrew Eby for 2,369 pounds. He died July 30, 1800. His children were: Elizabeth, born July 27, 1804, married to Christian Yost; Susan, born Aug. 16, 1804, married to Christian Stoltzfus; Barbara, born May 8, 1809, married to Samuel Glick; Magdalena, born Sept. 17, 1811, married to David Glick; Catherine, born Aug. 26, 1814, married to Isaac Walker; Francis, born Aug. 15, 1816, married to Elias Riehl, an Amish minister in Union County, Pennsylvania; Anna, born April 26, 1820, married to Joel Riehl; and Christian, the third child, was born Feb. 6, 1808, and died May 22, 1888. He married Leah Zook. To this union was born a large family of whom Samuel Lantz, the minister whose name appears in the caption of this article, was the fourth child and a great-great-

grandson of Johannes Lans who was about to endure the terrible privations and hardships as a German refugee in England and also at his first abode in America in the Schoharie region in the Mohawk Valley.

In reference to Samuel Lantz, he was talented in rendering his service in the pulpit in both German and English although he had not preached in the English language in his home congregation at the Millwood Church near Gap in Lancaster County, Pennsylvania.

Sadly he met with objections to certain features in the conducting of the regular Sunday service. The first outstanding grievance that Bro. Lantz caused in the congregation was the omitting of reading the annual seasonal chapter in connection with the sermon. There was also a variation in the nature of his discourse as practiced by the Amish ministers of that day. He read his text from the Bible, then spoke from an outline in harmony with the theme of the text and finally read the second chapter from Psalms or portions throughout the Bible that bore upon his sermon, which was contrary to the rule. He was rebuked for this violation and for some other practices not worthy of mention.

However, in the course of time Bro. Lantz was called to appear before an appointed hearing in the presence of the distant ministerial council. He however, did not appear before the committee.

Upon this action Bro. Lantz withdrew from the Millwood congregation with about a half dozen or more families. Bishop Stucky, an Amishman in Illinois who became independent from all other groups, having once been the most prominent leader in the Amish *Diener Versammlung*, was called upon to come and organize a church for Lantz and his followers. Bishop Stucky introduced his platform in discipline by saying in German, "A feather on the hat and a bustle on the back we do not tolerate." The married couples had never discarded their plain garb but a few of the unmarried among the sisters wore a plain hat. Bishop Stucky's statement, considered rude in its German form because of the word he used for "back," was broadcast throughout various communities and on one occasion a member of the mother congregation pierced a chicken feather into the straw hat of his employee who was one of Bro. Lantz's followers. This, with Stucky's statement as a taunt, caused insult which the employee immediately reported to his own home.

In regard to Bro. Lantz's reading of the seasonal chapters, the writer shall herewith cite an incident in the life of his father, Bishop John S. Mast, which happened during the early period of his ministry. His elder associate pastor said, "John, in our next services we shall omit the reading of the parable of the sower. There is a Hessian fly about and probably I shall not sow my

wheat for two weeks." Hence from this time forth without any serious objection Bro. Mast read a chapter in harmony with his discourse.

The Lantz congregation in a few years became affiliated with the General Conference Mennonites at Germantown, Pennsylvania, where Bro. Lantz remained a member until his death. The mother church in later years instituted what Bro. Lantz and his followers had contended should be brought into practice, such as Sunday schools and the assigning of work to the young people.

Bro. Lantz always manifested a very kind interest in the life of the writer's father, who had some academic training in a private school at the age of seventeen. But at that time he with others of his age did not have the facilities for Bible study, as there was neither a Sunday school nor a young people's meeting in the home congregation.

The writer can vividly recall the visit of these two brethren in 1894, which was about four years after Bro. Lantz had withdrawn from the home church. Amish ministers to this time had not selected a text and frequently started out in their discourse with the story of the creation in Genesis, touching here and there from Genesis to Revelation. Bro. Lantz stated on the first visit as the horse was being hitched to the phaeton, "Now, John, when you prepare your sermon, then select a text suitable for your theme. While compiling your outline you need helpful books to prepare your sermon with ease and in less time. You write to Bro. John F. Funk." This brought between Funk and Mast a warm personal acquaintance in later years. Bro. Funk shipped a goodly number of German books, among which were Dextel's *Commentary*, written by German theologians and printed in Germany, and sermons of D. L. Moody in German. Evidently Bro. Mast was the first Amishman to preach on "Assurance." For more than

ten years to follow, Bro. Lantz and Bro. Mast would visit each other in their respective homes where they would engage in the study of the Word until late hours in the night. Indeed the writer's great esteem for Bro. Lantz as his great-uncle is not alone on kinship but after much prayerful consideration since the decease of his father he was truly convicted to attribute this article to the memory of Bro. Lantz, who was so instrumental in giving wise counsel to a young man who in his career rendered almost fifty-five years of active service in the pulpit. Truly can we bear testimony to the life of Bro. Lantz as recorded of Barnabas, "He was a good man."

In conclusion the Word of God is ever immutable. Methods may change. We take a glimpse into congregations that had existed over a half century ago with similar troubles. Especially were the two Amish colonies, the one at Concord, Tennessee, and the other in Union County, Pennsylvania, almost parallel in circumstances with the one in Lancaster County. Only the Millwood congregation flourished in numbers where the others became extinct or rather lost the term "Amish." These dissensions had caused members to migrate elsewhere and today hundreds of descendants are living in various parts of the Union as members in other denominations.

History teaches wise counsel; therefore, my dear reader, may we here notice how in the past the cause of Christ has been made to suffer. We cast no reflection on either the congregation or the minister as both were participants in the picture with little regard for what time would do and for Christian forbearance. Let us exercise patience and Christian forbearance. We do not mean a compromise on false liberalism but let us toil like the Galilean fisherman by depending on the Lord's guidance to cast the nets on the right side of the ship.

Elverson, Pa.

A Brief History of the Sebastian Gerig Family

OLIVE G. WYSE

Jacob Gerig was born in 1794 in Maria-kirch, Alsace, and died in Burzweiler near Mulhouse in 1850. He was married to Elizabeth Zimmerman in 1816. She was born near Strassburg (Lower Alsace) in 1796, died in Pfattatt near Mulhouse in 1848, and is buried there. To them were born Elizabeth, 1817-1905 (Mrs. Johann Jacob Meyer); Christian, 1819-1874; Peter, 1821- died in infancy; Jacob, 1824-1855 (he and his wife died of cholera); Barbara, 1826-1863; Katherine, 1829-1907 (Mrs. Jacob Koebel); Mary, 1834-1894 (Mrs. Joseph Roth); Sebastian, 1838-1924; and Benjamin, 1824-1913.

The oldest child, Elizabeth, married a non-Mennonite Johann Jacob Meyer. By this marriage there were two sons who

were brought up in the Reformed Church. After Elizabeth's husband died and the two sons had grown to manhood, she came to America. In 1872 they followed her and became members of the Mennonite Church in Wayne County, Ohio. These two were Jacob G. Meyer (1846-1930) and Albert M. Meyer (1855-1924).

Sebastian, the next to the youngest child of Jacob and Elizabeth (Zimmerman) Gerig, was born on May 27, 1838, in Pfattatt, near Mulhouse, Alsace-Lorraine, France. His mother died when he was nine. His oldest sister, Mrs. Elizabeth Meyer, referred to in the paragraph above, took him and his younger brother Ben to her home. Sebastian had to discontinue formal schooling at an early

age in order to help increase the family income. He delivered bread for a bakery in Mulhouse.

When he was 17 years of age he united with the Mennonite Church. He came to America in April, 1856, before he was 18 to escape compulsory military training. He traveled with the Schlegel family, whose son Joseph was about the same age. His family, particularly Mrs. Elizabeth Meyer and Kathryn (Mrs. Jacob Koebel), helped him to secure money for his passage to Montreal, Canada. He spent a few weeks in Ontario near New Hamburg with the Jacob and Magdalena Bender family.³

The Schlegel family stayed in Canada two years before moving to Davis County, Iowa; but it seems that Sebastian Gerig traveled to Davis County, Iowa, a few weeks after arriving in Canada. Here he stayed in the home of widow Magdalena Augspurger.

Four years after Sebastian came to America he and his family in France helped his youngest brother, Benjamin, to come to America at the age of 17 in order to escape military training. Benjamin got work in Wayne County, Ohio, and did not come on to Iowa where Sebastian was working; so after some months Sebastian went out to Wayne County, Ohio.

They had an older brother Chris and an older sister Kathryn. Mary and Elizabeth were married in Alsace-Lorraine and came with their families to the United States and settled in Wayne County, Ohio. Chris later moved to Indiana, and Kathryn and her husband, Jacob Koebel, moved to Henry County, Iowa, in their later years. Mary and her husband, Joseph Roth, raised their family in Wayne County, but most of their children moved to Henry County, Iowa, to establish their homes. Elizabeth Meyer, the oldest in the family who helped the younger members of the family to come to America, was a widow with two grown sons, Albert and Jacob, when she came to make her home in Wayne County, Ohio.

Sebastian did not like Ohio after having spent his first years in this country in Iowa and preferred to make his home in the latter state. On September 11, 1864, he was married to Magdalena Goldsmith, youngest daughter of Bishop Joseph and Elizabeth Swartzendruber Goldsmith of Trenton, Henry County, Iowa, in which county the couple made their home.

Magdalena was born in Lee County, Iowa, January 22, 1847, about one month after her family moved from Butler County, Ohio, by way of steamboat from Cincinnati, Ohio, to Hannibal, Missouri, and one-horse wagon from Hannibal to Lee County, Iowa. She was the youngest of twelve children.

In 1869 Sebastian was ordained to the ministry of the Sugar Creek Amish Mennonite Church near Wayland, Iowa. A year earlier, his boyhood friend, Joseph Schlegel with whom he immigrated to

this country, was ordained to the office of Bishop, to help the aging bishop, Joseph Goldsmith. In 1876 Joseph Goldsmith passed away. Three years later the younger bishop, Joseph Schlegel, moved to Milford, Nebraska. Sebastian Gerig was then ordained to the office of bishop and served the Sugar Creek congregation in that capacity almost 40 years before ordaining his successor, Simon Gingerich. Like his father-in-law before him, he ordained a young man to the bishop's office while he was still able to give counsel and help his successor to take over the responsibilities of leadership.

Sebastian and Magdalena Gerig started homemaking on a farm northeast of Trenton. The farm buildings are no longer there. It is of interest to those of the descendants who live in the Wayland community that their farm home was one mile south and about one-fourth mile east of the Findley Chapel. When Elizabeth, the fourth child, was a small child the family moved south of Wayland near the Sugar Creek Church, the farm now owned by A. D. Blosser.

The eight youngest children were born on the homestead near Wayland. There the children Samuel and Helena died. It was there also that Magdalena's father, Joseph Goldsmith, passed away. Elizabeth was five years old at that time but remembers how the casket was carried by the pallbearers across the fields to the cemetery.

Grandmother Goldsmith, who survived her husband by twenty-four years, lived with her crippled daughter, Lydia, in Wayland. After Grandmother's death in August, 1900, Lydia, who was 72 years old, made her home with her youngest sister Magdalena. Sebastian and Magdalena built a large home in Wayland, the present Minnie Gerig Sutter residence, when they retired from farming. To the north of the house they built a small house for Lydia. After Lydia was called by death in 1910, her house was attached to the north side of the Gerig residence.

In 1919 when the youngest daughter, Minnie, married Sam Sutter and moved to Nebraska, her parents moved to the small house built east of their home by their daughter, Eva Leichty after her husband Dan Leichty died. Although Magdalena was confined to a wheel chair, she managed to do the cooking. Sebastian was very active and was able to get the things she could not reach.

In the spring of 1924, Sebastian's health began to fail. He was confined to his bed about ten weeks before he passed away on April 3, 1924, at the age of 85 years, 10 months, and 6 days. He had selected the text for his funeral service, Luke 2:29: "Lord, now lettest thou thy servant depart in peace, according to thy word."

After Sebastian's death, Magdalena lived with her daughter Eva Leichty until Minnie's husband died in August, 1925. Minnie and her family were then liv-

ing in the Wayland residence her parents had built when they retired from the farm. Again "Grandma" was back in the house the oldest grandchildren remember as Grandpa's house. Her eyesight began to fail three years before her death. She had always enjoyed music and sermons over the radio in these years. During the final five months of her life she was confined to her bed and was cared for by her daughter living in Wayland. She passed away September 8, 1931, aged 84 years, 7 months and 16 days.

Sebastian Gerig as a leader of his local congregation showed sound judgment and keen insight. Progressive in his approach to church work, he led his congregation with a minimum of tension through the changes brought about by the introduction of Sunday schools, young people's meetings, Bible study conferences, and evangelistic services. When he recognized the need for a change of language in the worship service he advised that a young man who was educated in the English language be ordained to the ministry. Accordingly the congregation chose Simon Gingerich by majority vote in 1908. He was also a leader in the Western District Amish Mennonite Conference, serving either as moderator or assistant moderator in 1897, 1900, 1904, 1905, 1906, 1908, and 1909.

All of Gerig's children became members of his congregation and a number of grandchildren now occupy positions of responsibility in the church. Three of his grandsons are in the ministry of the Mennonite Church: Bishop Vernon Gerig, Wayland, Iowa; Minister Willard Leichty, Wayland, Iowa; and Deacon Maynard Wyse, Archbold, Ohio.

1. Sebastian Gerig's children say that he always said that he was of a family of thirteen children. Evidently four others of whom there is no record died in infancy.
2. Jacob G. Meyer is the father of Jacob C. Meyer (1888-), professor of history, Western Reserve University, and prominent layman in the Oak Grove Mennonite Church, Smithville, Ohio.
3. Elizabeth Gerig Roth, oldest daughter of Sebastian Gerig, met Jacob Bender's youngest daughter, Barbara, in Canada, who told her that Sebastian had spent his first days in Canada in the Bender home. (*See Genealogy of Jacob and Magdalena Bender*, 69.) Goshen, Indiana

* * *

Mennonite Encyclopedia

Page proofs are now being read for Volume I of the Mennonite Encyclopedia, which will cover letters A-C. The editors spent much time during the past months preparing part of the more than ninety maps which will appear in the four volumes.

An 1819 Church Letter

The church letter below, given in free translation from the German, was issued to Christian Schwartzentruber (1793-) who came to America and settled in Wayne County, Ohio, very likely in 1819. His son Christian B. Swartzendruber was born in Wayne County in 1841. Some years later the family moved to Davis County, Iowa, where Christian B. was for many years an active lay leader in the local Mennonite church and where the first named Christian died. A great-grandson, Victor, of the Christian S. whose church letter is given below is at the present time (1953) an active member of the Pulaski (Davis Co., Iowa) Mennonite Church.—M. G.

First a friendly greeting to all lovers of the truth, especially to the ministers of the Mennonite Church in America.

Since Christian Schwartzentruber has undertaken to migrate to America, he has requested of us, the undersigned ministers, a written testimonial which desire we shall dutifully fulfill out of true

love, and shall declare that the above named Christian Schwartzentruber has at all times conducted himself as an industrious, true and obedient follower of his Lord, and therefore he can and may be taken in and accepted as a brother in the Lord and in the church.

Furthermore we wish for him and all of his fellow voyagers a safe arrival in your midst and that they may direct their lives the rest of their days toward the Word of God to a blessed ending so that we may again see each other in eternity.

Furthermore we commit ourselves and you to the care of God, the Almighty, who will keep us and you from all offense of sin to a blessed end.

Fiddemühle

March 18, 1819

Yours affectionately,
Samuel Brenneman
Elder in the Church of
God in Hesse
Jacob Brenneman

Organization of the Goshen College Mennonite Church

JOHN UMBLE

One of the drawbacks incidental to moving the Elkhart Institute to Goshen, Indiana, was that there was no Mennonite church near the location of the College. The nearest Mennonite or Amish Mennonite meetinghouse was Clinton Frame six miles east of Goshen, and in those horse and buggy days six miles was an impossible distance for a student body to attend church services.

In the early days at Elkhart many of the faculty members and students of the Institute who were members of the church constituency were members of Amish Mennonite congregations. Since no Amish Mennonite church was located in Elkhart, instructors and students were expected to transfer their membership to the Mennonite congregation on Prairie Street. When the school moved to Goshen, a new problem arose. There was neither a Mennonite nor an Amish Mennonite congregation in Goshen. The college had more friends among the Amish Mennonites of Illinois, Ohio, Indiana than among the Mennonites. Should the new congregation be Mennonite or Amish Mennonite or a union of both? If the latter, who should have bishop oversight of the congregation? That these questions received serious consideration is an indication of the stubborn persistence of the division that had separated Amish and Mennonites in 1693.

Before the College buildings were ready

to accommodate church services, the congregation met in the Christian Church on South Main Street for preaching services and young people's meetings. Since the Christian Church pastorate was vacant, the two congregations met together with J. S. Hartzler in charge of the preaching services. After a time the College group met in the dining hall of "East Hall" now North Hall, for Sunday school and church services. Since there was neither a Mennonite nor an Amish Mennonite congregation in Goshen, both groups met to petition Amish bishops and the Mennonite Conference of Michigan and Indiana to organize a congregation for them. At the same time they decided that it would be neither a Mennonite nor an Amish Mennonite congregation; it was to be both. When converts were to be baptized it was to be left optional with them whether they were baptized by a Mennonite or an Amish Mennonite bishop. When a minister was to be ordained, if the lot fell on an Amish Mennonite brother, he was to be an Amish Mennonite preacher. Likewise, if the lot fell on a Mennonite, he was to be a Mennonite preacher. Mennonite and Amish Mennonite bishops were to serve alternately at communion services but whichever officiated, all members were to take part in communion.

The Indiana-Michigan Mennonite Conference in 1903 authorized the organiza-

tion of a Mennonite congregation at Goshen. The organization was effected on Sunday evening, November 8, by Bishop Jacob P. Miller, then the only Mennonite bishop in Indiana and Michigan. J. S. Hartzler was placed in charge of the congregation. Originally a member of the Maple Grove Amish Mennonite congregation at Topeka, he had been obliged to unite with the Mennonite congregation at Elkhart when he moved to that city to take up his duties at the Institute and thereafter was considered a Mennonite.

In reporting this organization the *Goshen College Record* states: "All students of Goshen College who are members of the Mennonite or Amish Mennonite Church are requested to bring their church letters when coming to attend school. Those who prefer to hand their letters to the Amish Mennonite Church will be accommodated. Members of other denominations will be referred to the pastors of their respective churches in the city of Goshen and should also bring their letters. It is the belief of the authorities of Goshen College that all students who are Christians should have a church home, and that faithful attendance at divine worship is a powerful influence for good in building strong Christian character." President Byers always insisted that students should unite with some local congregation to avoid becoming "church tramps," visiting from place to place without actual membership responsibilities.

A few weeks after Jacob P. Miller had organized a Mennonite congregation at the College, one of the members wrote to an Amish Mennonite bishop in Ohio. "Our consolidated church is partly a failure. . . . I think the main obstacle in the way was the mustaches. . . . The Amish had a meeting to decide not to organize at present. . . . Some people have an idea that bro. (sic) Miller accepted some advice from Elkhart before he came here but whether he did or not the condition isn't perfectly satisfactory especially on the Amish side."

The next autumn another church organization was effected. On October 26, 1904, David Burkholder, a newly ordained Mennonite bishop of Nappanee, and Bishop Daniel J. Johns, of the Clinton Frame Amish Mennonite Church east of Goshen met with the Mennonite and Amish Mennonite members at the College. The group voted in favor of a union organization. J. S. Hartzler was to be the Mennonite minister and I. W. Royer the Amish Mennonite minister. Each was to have equal rights. J. S. Hartzler had attended the fall communion services at the Parker Street Mennonite Church near Bristol and I. W. Royer at the Clinton Frame Amish Mennonite Church east of Goshen.

On Sunday, November 6, the first communion service was held at the College in charge of the two bishops who organized the congregation. At the same time

the voice of the congregation was requested to set apart two students, Lydia Schertz and Anna Stalter, for mission work in India. The congregation unanimously voted that they be sent to the foreign field.

During the winter Bible term in January and February, 1904, S. G. Shetler conducted a series of meetings at the College during which fifteen people confessed Christ. On the last Sunday of February David Burkholder of Nappanee held baptismal services. Only five were baptized at the College; more were to be baptized later in a stream. Some desired to be baptized by an Amish bishop. Accordingly Bishop Daniel Johns baptized them on Saturday, April 30, 1904. These conditions witness to the persistence of the traditional cleavage between Mennonites and Amish Mennonites—a cleavage that the educational leaders of the church as well as church leaders

like J. S. Coffman and M. S. Steiner did much to overcome.

The College congregation remained a union organization until the merger of the Mennonite and Amish Mennonite conferences in Indiana and Michigan. At first the congregation was under the dual pastorate of J. S. Hartzler and I. W. Royer, the former as a Mennonite and the latter as an Amish Mennonite. After the merger of the two conferences in 1916, D. J. Johns and David Burkholder were succeeded by Bishop D. D. Miller, of the Forks Amish Mennonite congregation. D. D. Miller, the first moderator of the merged conferences, was bishop of the College congregation until he was succeeded in 1943 by Sanford C. Yoder, president of the College and former bishop of the East Union Amish Mennonite congregation near Kalona, Iowa.

Goshen, Ind.

an ideal place for study and research. Quoting from Dr. Krahn's news letter, "On June 15 the Mennonite Research Fellowship met in the new Bethel College Historical Library and was welcomed by D. C. Wedel, President of Bethel College. E. G. Kaufman, President Emeritus, expressed the sentiments of the group in a prayer dedicating the facilities to the cause of Christ in this field of service. H. S. Bender and Cornelius Krahn responded briefly."

The Mennonite Research Fellowship Meeting at Bethel College on June 15, 1953, listened to and discussed a paper by G. F. Hershberger on the subject of the preparation of teaching materials in the social sciences by Mennonite scholars. Members present included Ed. G. Kaufman, Cornelius Krahn, J. Winfield Fretz, M. S. Harder, G. F. Hershberger, H. S. Bender, Erland Waltner, Robert Friedmann, and Melvin Gingerich.

The Ninth Conference on Mennonite Cultural Problems met at Hesston College, Hesston, Kansas, June 18, 19, 1953. The following papers were presented: "Outside Influences on Mennonite Religious Thought," by H. S. Bender; "An Evaluation of Mennonite Social Welfare Institutions," by Andrew Shelley; "Social Work as a Christian Profession," by Carl Smucker; "A Scientific Study of Social Attitudes of Mennonites Toward Other Groups," by Roy Just; "Profile of a Mennonite Community—A Survey of Moundridge, Kansas," by J. Lloyd Spaulding; "The Mennonite View of Wealth—Past and Present," by Melvin Gingerich; and "A Critique of Mennonites in Mid-Century," by Don E. Smucker.

Willard H. Smith's **Mennonites in Latin America: An Annotated Bibliography** which appeared in the October, 1952, **Mennonite Quarterly Review**, Goshen, Indiana, is now available in a reprint.

As Nelson Springer is now employed full time by the Goshen College Mennonite Historical Library it was necessary to find a replacement for the office of Archivist. Walter E. Oswald of the Hesston College faculty will be the new archivist and will take office as soon as a successor can be found for him at Hesston College.

G. F. Hershberger, assistant director of research, was granted leave of one year beginning in January, 1953, to prepare the 1953 Conrad Grebel lectures. His area of study is Christian ethics as related to Christian nonresistance.

News and Notes

John A. Hostetler received his Ph.D. from Pennsylvania State College in June, 1953. His thesis dealt with the outreach of the Mennonite Church, the research having been carried on with the guidance of the Mennonite Board of Missions and Charities, Elkhart, Indiana, and the **Mennonite Research Foundation**. His study covered both those who were won to the church from non-Mennonite families and those that left the church. Certain aspects of his study are summarized in a chapter appearing in the October, 1953, **Mennonite Quarterly Review**. Dr. Hostetler was awarded a Fulbright scholarship for study at Heidelberg University during the 1953-54 school year. His topic is "A Study of Mennonite Community Life in the Palatinate: Agriculture, family life, community life, and religious life." He has completed a manuscript for a companion volume to his **Amish Life**. Its title will be **Mennonite Life**.

The Ohio Mennonite Conference has authorized a book covering its history. Orland Grieser, Wauseon, Ohio, has spent a number of days in the Goshen College Mennonite Historical Library working on the history of the northwestern Ohio Mennonite churches. Ira Thut, West Liberty, Ohio, has been doing research on the history of the South Union Church, located near West Liberty.

Glenn D. Everett, National Press Building, Washington, D.C., spent a week during August in the Goshen College library working on his man-

uscript for his book on the Amish, to be entitled "God's Plain People."

George G. Thielman from the Department of Political Science, Guilford College, North Carolina, spent part of August, 1953, in the Goshen College Mennonite Historical Library working on his dissertation entitled "Mennonites as an Ethnic Group in Relation to the Canadian State and Society." He is doing his work at Western Reserve University.

Frank C. Peters, 116 Peter Street, Kitchener, Ontario, is working on the topic "The Ban in the Writings and Life of Menno Simons" for his master's degree at Emmanuel College, Toronto. He recently spent time in the Goshen College Library.

Wilson Hunsberger used the facilities of the Goshen College Library in his investigation of the Mennonite contributions to agriculture.

D. Paul Miller has completed his doctor's dissertation in sociology on the Jansen, Nebraska, Mennonite community.

Dr. Cornelius Krahn, Bethel College, North Newton, Kansas, has issued several news letters concerning the activities of the Historical Library at Bethel College. The title of the news letter is "A Grain of Dust from a Musty Corner." The Mennonite Historical Library of Bethel College was recently moved into the basement rooms of their new library building. The commodious rooms and modern conveniences of the historical library combine to make it

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editors:** Melvin Gingerich and Grant M. Stoltzfus. **Associate Editors:** H. S. Bender, H. A. Brunk, Paul Erb, J. C. Fretz, Ira D. Landis, C. Z. Mast, W. E. Oswald, N. P. Springer, J. C. Wenger, S. S. Wenger. Dues for regular membership and (\$1.50 per year) or for sustaining membership (\$5.00 or more annually) may be sent to the treasurer of the Association, Ira D. Landis, R. 1, Bareville, Pennsylvania. Articles and news items may be addressed to Melvin Gingerich, Goshen, Indiana.

Vol. XV

April, 1954

No. 2

S. E. Allgyer, A Short Biography

JOHN UMBLE

Samuel Evans Allgyer, widely known as an evangelist in the Mennonite Church for forty years following his first evangelistic efforts in the West in 1906, died quietly at his home near West Liberty, Ohio, on November 15, 1953. He was the son of Joseph and Barbara (Zook) Allgyer and was born near McVeytown, Mifflin County, Pennsylvania, on March 8, 1859. His parents moved to Wayne County, Ohio, in 1874 and the next year moved again to a farm three miles southeast of West Liberty, Ohio. They were members of the Amish Mennonite Church with which he also united at the age of sixteen. He attended the public schools in Pennsylvania and Ohio from 1865 to 1877 and the Smithville, Ohio, Normal School in 1875.

On January 18, 1883, he was united in marriage with Priscilla A. Umble, daughter of Jacob and Barbara (Kurtz) Umble, of Gap, Lancaster County, Pennsylvania. From his marriage in 1883 to 1912 he was a farmer, at first renting and later purchasing his father's farm. In the latter year he retired and turned the farm over to his sons-in-law in order to devote all his time to the work of the church.

He had tremendous energy and was always on time with his farm work. Seed-time and harvest never found him behindhand. His stock was always well fed, well cared for, his horses sleek and well groomed. But he never allowed his farm work to keep him from a weekday meeting at the church and during the busy summer season he quit work early to attend the Saturday evening "Bible Class" where a group of Sunday-school workers met to study the next day's lesson. He operated a threshing rig in co-operation with a neighbor, making many friends with his efficient management of the separator and his reputation for fair dealing. He placed a high value on the good opinion of his neighbors and friends.

As a young man he served as librarian, then secretary of the Amish Mennonite (German) Sunday school in Champaign County, Ohio, and later served as superintendent until two years after his ordination to the ministry in 1905. He became

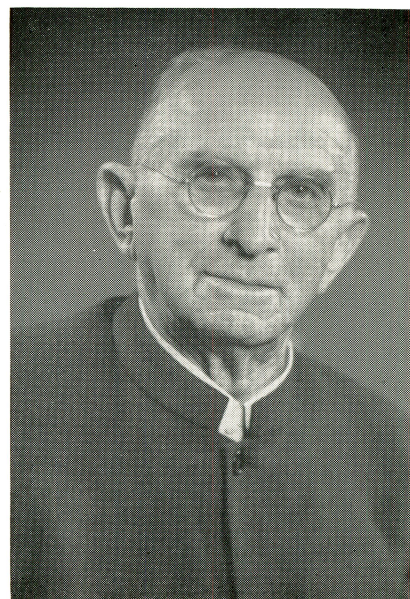
deeply interested in the Ohio Sunday School Conference soon after its organization and took an active part in the annual meeting of the conference. He was one of the moving spirits in the organization of the Logan-Champaign Annual Sunday School Union and the Quarterly Mission Meeting, also the Saturday evening Bible Class for study of the next day's Sunday-school lesson.

In the early nineties during a revival at the Mt. Tabor M.E. Church near his home he became convinced that his formal connection with the church was not sufficient. As a result of Bible study and prayer he and his companion were converted in their home during the time that the revival meetings were in progress at the church. Although he had previously been a consistent church member, this was a turning point in his religious life and service.

After his ordination to the ministry Allgyer devoted himself more and more to the work of the church and spent weeks and even months away from home conducting Bible conferences and evangelistic services (continued meetings). He was interested especially in building up the mission stations east and west and as a result of his country-wide service became one of the most widely known evangelists in the church.

Partly as a result of some of his early successful evangelistic efforts he was elected the first field worker of the Mennonite Board of Missions and Charities in 1908, and continued in this position until 1940. In 1908 he was ordained bishop of the Oak Grove Church in Champaign County, Ohio, and served as bishop of seven Western Ohio churches and one in Pennsylvania. He served seven different terms as moderator of the Ohio Mennonite and Eastern A.M. Conference and was moderator of the Mennonite General Conference in 1931.

In 1919 the Mennonite Church sent him to Europe as a special delegate to visit the young men engaged in relief work under the Friends' Service Committee. He derived much satisfaction from his service in two other areas. He was elected a member of the Board of Trustees of the Children's Home at West Liberty in 1900



Samuel Evans Allgyer
1859—1953

and served on the Board for forty-six years. Then after the Old People's Home near Rittman, Ohio, was destroyed by fire in 1919 and seemed likely not to be rebuilt, he, almost singlehanded, raised the money by personal visits from congregation to congregation and from house to house. It was dedicated in 1939 after the first floor was finished. The real need for the building is attested by the waiting list.

In his work in the church he ordained thirty-eight men—eight bishops, twenty ministers, and ten deacons; he preached three hundred and fifteen funeral sermons, married one hundred and four couples, preached four thousand sermons, crossed the Allegheny Mountains three hundred times, made four trips to the West Coast. He served as bishop of eight congregations. At four of these he ordained bishops and in 1951 resigned all of his bishop responsibilities on account of his age. The first summer after his ordination to the ministry he attended his first church conference, the Ohio and Eastern A.M. The same year he attended General Conference in Canada. He never missed either of these conferences during the next forty-three years.

S. E. Allgyer and his wife were the parents of eight children: Eva Mae (Mrs. N. E. Troyer, deceased 1950), Barbara

Ellen (Mrs. Earl M. Yoder, d. 1934), Maud Umble (Mrs. Dan C. Yoder, d. 1929), Jacob Roy, Anna Mary (Mrs. A. Ray Eschliman), Ruth Edna (Mrs. J. G. Baumgartner), Samuel Maurice, and John Mark. There are twenty-three grandchildren and thirty-nine great-grandchildren.

After the death of his companion in 1946, he continued his active interest in church affairs and continued to reside in the home that they had built in 1912. Occasionally he made his home with one or another of his children for a brief period, but he always came back "home" to West Liberty. During the closing years of his

life his daughter Anna Mary and her husband moved from Sioux Falls, South Dakota, to the ancestral home and kept house for him. He did much reading and writing and wrote a letter to his children every week.

The "S. E. Allgyer Memorial Library Fund" has been established for the purpose of providing books for the libraries at the Oak Grove Mennonite Church and the Mennonite Orphans' Home at West Liberty, Ohio, and the large-type New Testaments for the Mennonite Old People's Home at Rittman, Ohio.

Goshen, Indiana.

Kansas-Nebraska Mennonite Conference (1879-1920)

HARRY A. DIENER

As early as 1871 a few Mennonites had settled in central Kansas. In 1872 several families settled in Marion and eastern McPherson Counties; they were served communion by Bishop Henry Yother of Blue Springs, Nebr., in December 1872. Within the next few years Mennonite settlements were also started in Adams Co., Nebr., and Osborne, Ness, Harvey, and western McPherson Counties, Kansas. In April 1876 a church was built on the land of Bishop Daniel Brundage, known as the Spring Valley Mennonite Church, located near Canton, Kans. Brother Brundage had homesteaded a 160-acre farm in 1875.

The conference met in the forenoon of April 14, 1876, in this church. Bishop Brundage read Isa. 28:16 and I Tim. 3, which he followed with admonitions. By the afternoon Bishop Yother from Nebraska had arrived and took part in the conference. Besides the bishops, Yother and Brundage, two ministers, one deacon and an assembly layman attended the conference. Singing and Scripture reading were in both English and German. Six resolutions were discussed and approved as follows: (1) Members should not seek protection in lightning rods; (2) Members should take no part in worldly insurance; (3) It was considered inconsistent with nonresistant doctrine to go to the polls to vote. (4) It was not considered advisable for brethren to hold the office of Road Overseer; (5) Attendance at worldly amusements is not in accordance with the Word of God; and (6) Brethren moving in from abroad should bring a church letter.

It was decided that conference should meet again on the fourth Friday of April 1877 at the same place.

Bro. Brundage was for fifteen or more years very active in encouraging and organizing the Mennonite settlers who came to Kansas. R. J. Heatwole, a layman who

settled in Kansas in the early years, served as secretary of the first conference and a number of later sessions. He also was elected and served as moderator of a number of sessions. For many years his helpful influence was felt as a promoter of Sunday schools, evangelistic meetings, congregational singing, and mission work.

From 1879 to 1890 the conference met for both a spring and fall session; the spring sessions were usually held in one of the churches in central Kansas and the fall session in either Osborne Co., Kans., or Adams Co., Nebr. From 1892 on there was only an annual session of conference which was usually held in the month of October. Friday was usually the day for conference with a meeting in the evening. Frequently on Saturday forenoon there was a preparatory service and then communion service on Sunday forenoon. Many of the conference attendants would stay for the communion service.

Among the resolutions adopted were the following:

"Resolved, That we be submissive to the law of Kansas, requiring each person belonging to a church opposed to bearing arms, to give his name before the first of May in each year, that the authorities may know, when soldiers are needed who has belonged to a nonresistant association, and thereby favor us so that we may be undisturbed." 1887 conference, page 16 (8).

"That our ministers should not misuse the time in church by preaching too long so as to weary the patience of the hearers." Conference 1889, page 25 (4).

"Resolved that it is not wrong to sing more than one part music, for the reason that our Creator has seen fit to give a variety of voices." Conference 1890, page 32.

"Are all the churches supplied with ministers as they should be, and if not, is it advisable to have them supplied?" Answer, "Bishops should see that ministers

are ordained wherever it is desired." Conference 1890, page 33 (9).

Question "Is it right for a brother to receive pension for service in the war?" "Resolved that it is right to receive pension." Since a soldier who had become a brother would not be required to give up his home (160 acres of land) which he had received from the government there was little right to deprive him of his pension. Conference 1890, page 32.

Question "Is it advisable to send out and support an evangelist chosen by the conference for one year?" The answer was favorable and J. M. R. Weaver was elected for one year. Conference 1897, page 81 (3).

A letter was read requesting conference to send delegates to a general conference to be held at Elida, Ohio, Nov. 11, 1897, to consider the matter of establishing a General Conference. The conference decided to send the three bishops, A. Schiffler, B. F. Hamilton, and S. C. Miller with other brethren to the General Conference. Conference 1897, page 83.

"The minutes of the Sunday school conference were heartily approved and endorsed by the conference." Conference 1897, page 83.

Among the questions for the 1898 conference was, "Do missions pay?" Resolved "That missions pay largely and that this conference unitedly encourages all evangelical mission work with our means, talents, and prayers." Page 89.

In the 1893 conference, J.M.R. Weaver gave the following report of his work as conference evangelist. Days from home evangelizing 94. Sermons preached away from home 78. Sermons preached at home 8. Meetings in private homes 78. Public and private confessions 25. Expended \$36.29. Page 90.

In the 1904 conference T. M. Erb and D. G. Lapp were chosen to investigate the advisability of starting a mission in Kansas City. Page 127.

The 1905 conference approved the movement of establishing a Sanitarium near La Junta, Colorado. Page 134.

The conference of 1907 took action requesting the Mennonite Board of Education to take steps to establish a school "in which Bible work is made a specialty somewhere in the west." Page 140. As a result of this action Hesston College and Bible school was established in 1908-09.

The conference of 1912 appointed D. S. Weaver and L. O. King to meet with persons from other interested conferences to consider establishing a home for the homeless. Out of this interest the Kansas City Children's Home was established. Page 173.

Beginning, it seems, with only a few churches in central Kansas in 1876 and adding to the Kansas churches the church in Adams Co., Nebr., the conference continued to grow by adding churches in other states. By 1895 mention is made of the churches in Oklahoma. In 1900 churches

in Idaho and Oregon were added. In 1904 Colorado was added, in 1908 the congregation at Plainview, Texas, and in 1911 the congregation at Las Vegas, N. Mex. The conference of 1905 which was held in Oregon, decided to divide the conference, making the Rocky Mountains the dividing line. Page 130. From the small beginning of five ordained men in 1876, by 1892 names are given of three bishops, twelve ministers and five deacons who attended conference, (page 43), and in 1908 seven bishops, twenty-one ministers and eight deacons. Pages 150, 151. In the year 1920, the closing year, six bishops, twenty-two ministers and nine deacons were present of whom eight were visitors from other conferences. The first indication of lay membership is recorded at the spring conference of 1890. Page 50. "About fifty partook of the emblems of the broken body and shed blood of our blessed Saviour." The conference of 1896 reports that there were 65 members added during the year. Page 71. The report-

ed members the next year 1897 was 483. Page 79. By 1909 the reported membership had increased to 949. Page 151.

The last session of the Kansas-Nebraska Conference was held Aug. 2-4, 1920, at the Spring Valley Church, near Canton, Kansas, the same congregation where the first session had been held. D. H. Bender served as moderator and C. D. Yoder, son-in-law of R. J. Heatwole the first secretary, served as secretary. Since the (old) Mennonite conferences west of the Mississippi overlapped, and since it was more difficult to travel north and south than east and west, each conference chose several brethren who met with the representatives of the other conferences and together they effected a redistricting of the conferences. In 1921 the new conferences met and most of the congregations that had formerly been in the Kansas-Nebraska Conference were now in the Missouri-Kansas, later known as the South Central Conference.

Hutchinson, Kansas

The Travel Notes of Jacob B. Mensch

Jacob B. Mensch, 1835-1912, was ordained a minister in the Franconia Mennonite Conference on June 10, 1867. He left many records, diaries, letters, and conference minutes referring to his church work. From 1880 to 1907 he kept minutes of the Franconia Conference meetings. These are of great value as there were no official minutes before 1907 and this set is the only known unofficial record of those years.

Among his records were travel notes. The *Mennonite Historical Bulletin* of January, 1947, carried the notes for his travels in 1868, 1869, 1871, 1872, and 1873, during which time he made trips to Mennonite churches in Pennsylvania, Maryland, and Ohio. The July, 1947, *Bulletin* completed the account of his Ohio trip.

Below are the notes of Mensch's western trip of 1889, which took him and Jacob Wismer into Mennonite communities in Kansas, Missouri, Nebraska, South Dakota, Illinois, Indiana, and Pennsylvania. Of special interest in the diary entries of this trip are the references to the many sermons he preached in the churches of the Russian Mennonite settlements of Kansas, Nebraska, and Dakota. His final major trip recorded in his travel notes took him into western Pennsylvania, Ohio, and Canada in 1897, which will be presented later. Mensch's travel notes are characterized by a sparsity of capital letters and periods. Enough of these and other punctuation marks have been added by the editor to insure clarity, and in several instances words have been added to convey the thought correctly.—M. G.

1889

Jacob B. Mensch and preacher Henry

Wismer went on a journey to the west on the 9th of September 1889 came to Youngstown in Ohio between day and night on the 11th. We passed through Indiana state; arrived in Chicago at noon at Dearborn Station, and left Chicago at 5:20 P.M. for Kansas City. Arrived at Newton at 9 o'clock P.M. There was preacher David Weaver's son with a 2 horse team to take us to Pennsylvania meeting house in Harvey Co., Kans. There was preacher Metzler and Loux from Indiana state and the preacher David Weaver that belongs to this church and his deacon Jacob Erb and David Zuck. He is a bishop among the Amish church. Over night we were at preacher David Weaver's and stayed with him till noon. In the afternoon Weaver took us to Jacob Burger. His wife is Weaver's daughter. From there to Grater in Newton. Grater's wife is a daughter of old preacher (Holtema) from Juniata Co., Pa. From there to David Horst; his wife is preacher Weaver's daughter. From there to Daniel Coppes; his wife is preacher Loux's daughter. He was a preacher among the New Mennonite or Oberholzer's church in Bucks Co., Pa. Over night we were at Deacon Jacob Erb's, and his wife is daughter of preacher John Hess of Lan. Co., Pa. From there to Abraham Hess, son of preacher John Hess of Lan. Co., Pa. From there to preacher David Weaver, over night here. We met preacher Michael Rohrer. His age is 69 years. Deacon Jacob Erb came with a 2 horse team to Weaver's in the morning of the 15th and took us to Spring Valley meeting house in McPherson Co., Kans. There we had a meeting, J. Mensch's

text Matt. 18. Preacher Daniel Brundage Bishop, age 78 years; his colabourer is John Henry Loux. We were at Bishop Daniel Brundage's. From there to over supper at Jacob Landis. In the evening in the meeting at Spring Valley meeting house there was preacher Noah Metzler, age 35 years, and preacher Jonas Loux, 35; they are from Indiana. They had for their text I John 4:16. Overnight we were at David K. Weaver's. 16th in the forenoon David H. Weaver brought us to John Ratzloff; took dinner with him. From there we had meeting at the meeting house (Canton) close at Ratzloff. Jacob Mensch's text John 14:1-6. Overnight we were at Ratzloff again; 17th Ratzloff and his wife took us to preacher Tobias Unruh over dinner in McPherson Co., Kans. There we had an hour of advocacy. Tobias Unruh, preacher, took us to preacher Peter Balzer over night. They have an Indian boy 7 years old. 18th over dinner Henry Richert, 58; from there we went to Peter Unruh, 67 years. He is the father-in-law of preacher Richert. From there we went back to Richert's over supper. In the evening we had meeting in the Alexanderwohl meeting house in McPherson Co., Kans. Henry Wismer's text Matt. 5:14, 15, 16. Russian preachers present were Bishop Jacob Buller, Henry Richert, Peter Voth, Peter Unrau, Jacob Richert, Henry Gätz, Henry Banman, Peter Pankratz, Peter Balzer, and Deacons John Voth and Henry Richert brought us to preacher David Weaver's. There we took our dinner in the afternoon. We were at Frank Horst's in the evening. We had a meeting at the Pennsylvania meeting house in Harvey Co., Kans. J. Mensch's text Matt. 16:26. Overnight at Weaver's again. 20th Weaver took us to Newton. There we took the cars to Peabody. There we took our baggage to A. H. Kauffman; there we met John Herschinger's son. He took us home to his parent's over dinner. Over night we were at A. H. Kauffman. 21st, Kauffman went with us to Samuel Cacklz and over dinner at Bishop Benjamin J. Hamilton, 64 years. From there to Bigel, from there to John Newcomer's over supper. In the evening we had a meeting at Peabody meeting house in Marion Co., Kans. J. B. Mensch's text Romans 12:12. The preachers belonging to this church are Bishop Benjamin J. Hamilton; Caleb Weine, 40 years, Jacob Weine; Deacon, Emanuel Weaver. Over dinner at Caleb Weine, from there to Henry Pledger. He took us to Deacon Emanuel Weaver, 54 years. He is lame. There we took supper. In the night at 11 o'clock we took the car at Peabody to Kansas City, came to Kansas City at 7 o'clock in the morning of the 23rd. Left Kansas City at 9:40; arrived at Olathe at 11 o'clock. Over dinner at John Z. Martin. At Olathe Samuel Ernst took us around. In the evening we had a meeting at Hayes school house. Wismer's text John 15:14. They have no preacher; they have about

8 members. Over night at Eleaser Ernst. 24th we went to Olathe and took the cars to Garden City, Cass Co., Missouri. There we arrived at 1 o'clock. We went with Joseph Garber and took our supper there in the evening. We had a meeting in a school house. Mensch's text John 3:16. There was preacher Peter Zimmerman. He belongs to the Amish Church. Over night we were at Deacon Elias Kauffman. 25th we had a meeting at Bethel meeting house in Cass Co., Missouri. Wismer's Text I Peter 2:11. They have no preacher there. They have a deacon there by the name of Elias Kauffman. Over dinner we were at John Zuck. At 2 o'clock we took the car at Garden City to Olathe. There we arrived at 4:50 and from there to Elias Wanner over supper. Over night at Samuel Ernst, age 64, in Johnson Co., Kans. 26th we left Olathe at 7 o'clock, arrived at 8:50 in Kansas City. There we were in a street car that was drawn with steam where it was as high as the houses at some places. The rope took the street cars up a hill and down again. The city is hilly at some places. Left Kansas City at 11 o'clock, arrived at St. Joseph at 2:50 P.M. In there (Missouri) we were on a street car that was driven by Lec-tricity. Took the cars at St. Joseph at 7 o'clock P.M. Arrived in Hamlin, Brown Co., Kans., at 10 o'clock in the evening. Slept at the tavern. 27th in the morning we went to Christian Holtzman for breakfast. He is preacher among the River Brethren. He brought us to James Price in Brown Co., Kans. There we had a meeting in the evening. J. Mensch's text Luke 12:32. Over night stayed at Price. 28th Price took us 16 miles to Edwin Price, his son. She is Daniel Nice's daughter of Franconia. There we took our dinner in Nemaha Co., Kans. There we had a meeting in the evening. Wismer's text Ephesians 4:1-3. Over night we were at Abraham Moyer. His wife is Daniel Nice's daughter of Franconia. They have no preacher in this vicinity. Sept. 29 we had a meeting at Abraham Moyer. He is from Franconia. Text Matt. 21:1-6. J. Mensch over dinner at Frank Bernd; over supper at Lincoln Price; over night at Michael Alderfer in Nemaha Co., Kans. Sept. 30 in the morning at Abraham Moyer's, he brought us 7 miles to Sebetha. There we took the car at 12 o'clock to Pawnee, arrived at 2:30, left Pawnee at 3 o'clock to Waymore. There we took the street car 2 miles to Blue Spring and from there we went 3 miles to Daniel Yoder, son of preacher Henry Yoder. He lives with him but he was not at home. We went to another son of his. On the 1st of October we took the car at Blue Spring to Beatrice. There we went to Garhart Wiebe. He went with us to preacher Henry Zimmerman 57, in Beatrice in Gage County, Nebraska. His father-in-law lives with him. He is a

preacher Andreas Penner. He is 78 (71) years old. There we took dinner. Preacher Henry Zimmerman took us to Bishop Gerhart Penner and John Penner. He is one of those that have been in Asia. He is a preacher and school teacher. We also stopped at preacher Zimmerman's son and by another man by the name of Penner and over night at Preacher Zimmerman again. 2nd went to John von Steen over dinner. We were at Cornelius Jansen, 67 years, at Beatrice. He took us 10 miles to preacher John Jansen. He is one of the men that went to Asia. There we met preacher Sutterman of Russia. He lives 15 miles south of Newton, Kans. At preacher John Jansen in Jefferson Co., Nebraska, we met John Jansen son of Cornelius Jansen, of Beatrice. He took us 10 miles to his house and 3 miles to preacher Wilhelm Thiessen, Jefferson Co., Nebr. John Jansen and his brother have 4,000 acres of land, raised 40,000 bushel of corn, 21,000 bushel wheat, 2,400 ton of hay, have 250 head of steer, feeding 2,400 head of sheep. They ran 15 mowing machine. They saddle a mule and tie him on a post if their stock break out to go after them over the prairie. They also hitch a horse in the wagon in the morning to go away or to have their men at work. He took us over a large part of his plantation. They were sowing wheat. They sowed about 700 acres of wheat. Over night were at preacher Wilhelm Thiessen. His colabourer Jacob Thiessen. They held it with Isaac Peters. Wilhelm Thiessen took us to Fairbury in Jefferson County, Nebraska; took the car at Fairbury at 4:50 P.M. arrived at Hasting in Adams Co., Nebr., at 8 o'clock in the evening. Stayed overnight in Hasting at Ridlez boarding house. Oct. 4th we got a team out of the livery stable; paid \$3.00 to bring us 16 miles to Roseland meeting house in Adams Co., Nebraska. There was a conference there. We met Bishop Henry Yoder, Albrech Schiffler, preacher Andrew Good from Iowa, preacher Jonas Nice. Over dinner at Daniel Burkhardt and in the afternoon met again in the Roseland meeting house. Bishop Henry Yoder took the lead in the conference. Over supper I was at John Seith; from there to Levi Ebersole and in the evening we had at Roseland meeting house meeting. Mensch's text, John 14:1-6. Over night at Deacon Samuel Lapp. 5th, Lapp took us to John Han-? From there to Benjamin Ebersole and over dinner to Jacob Martin. His father, Samuel Martin, lives with him; his age 83. From there we went to the meeting. Mensch's text Ephesians 4, last verse. Over supper at Henry Ruth, over night at Albrech Schiffler, Bishop age 44 y. 6th we were at the communion of the Lord's supper at Roseland meeting house in Adams Co., Nebraska. Over dinner at Jonas Nice, 33 y. From there to the meeting at Roseland meeting house.

Henry Wismer's text Luke 24:28, 29. Overnight at John Nunamaker; his wife is preacher Henry Nice's daughter from Illinois. He took us to (7th) Emanuel Lapp; he is sick. From there took us to Samuel Lapp, to Jacob Schnider, from there to Samuel Gell, and Benjamin Sherk over dinner. From there to Jacob Ebersole over supper and over night to Samuel Lapp. 8th Samuel Lapp took us to Frank Stauffer, from there to Juniata to Lapp's daughter, from there to Hasting, County seat of Adams Co., Nebr. There we took the car to Anderson. Samuel Lapp and wife and — went with us. Left Hasting at 3:30, arrived at 5 o'clock. Over night at preacher Isaac Peters, 63, York Co., Nebr. 9th Isaac Peters took us to preacher Cornelius Wall. From there to 2 old Russian sisters. From there John Beer, from there to Henderson; there we took the car at 4:30 to Octavia, Butler Co., Nebr.; arrived at 7:30 at Octavia. Went to Jacob H. Ruth. He lives half a mile from Octavia. There we were over night. 10th we went to Joseph B. Detwieler. He came from Bucks Co., Pa. From there to Samuel Ruth over supper. In the evening we had meeting in a school house or church at Octavia. J. Mensch's text II Pet. 1:19. Over night at Jacob Ruth. 11th took the car at Octavia. At 8:30 o'clock in the morning passed the Flat river before we came to Fremont. Came to Omaha at 10 o'clock, took the street car to Douglas St. There we took the Electricity car and passed over the Missouri river to Council Bluffs, a distance of 4 mile. That is in Iowa. Took the cars at Council Bluffs at 9:40, came to Manilla at 12 o'clock in the night. Manilla is in Iowa. Stayed at Manilla till in the morning at 4:4-. Then we took the car that is on the 12 Oct., and came to Sioux City at 8 o'clock. Sioux City is on the Missouri river and is in Iowa. Passed Sioux river. Sioux river is the line between Iowa and Dakota. Took another car at Elk point; from there to Canton; from there to Marion Junction Turner County, Dakota; from there 7 miles north west to a preacher Charles Schartner. His brother Frederick Schartner came there and were there together. In the spring on the second of April they had a great prairie fire so that the people had a great loss. Houses, cattle, horses burned; an old woman burned. Many people suffered through the smoke and dust that the wind took from the earth. They had also a cyclone that took people in the air and a man was torn in pieces so that he had to be wrapped in a cloth. It took a team of oxen in the air and carried it a distance away and were killed. We see and hear in Dakota wonderful things and a land and country that I never had seen before. All what I have against Dakota is this the winter is too long.

(Continued in July)

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editors:** Melvin Gingerich and Grant M. Stoltzfus. **Associate Editors:** H. S. Bender, H. A. Brunk, Paul Erb, J. C. Fretz, Ira D. Landis, C. Z. Mast, W. E. Oswald, N. P. Springer, J. C. Wenger, S. S. Wenger. Dues for regular membership and (\$1.50 per year) or for sustaining membership (\$5.00 or more annually) may be sent to the treasurer of the Association, Ira D. Landis, R. 1, Bareville, Pennsylvania. Articles and news items may be addressed to Melvin Gingerich, Goshen, Indiana.

Vol. XV

July, 1954

No. 3

The First Church Controversy Among the Amish in America

C. Z. Mast

By 1820 John Burkholder, a Mennonite emigrant from Switzerland, had arrived in Lancaster County where he waited the arrival of more of his kin from overseas. Having concluded to make the Kishacoquillas Valley, Mifflin County, Pennsylvania, his first abode in the New World, John Burkholder applied for membership with the Amish of that area. Upon this application they requested him to be re-baptized, to which he conscientiously could not submit. Finally Burkholder with his party from Switzerland traveled across the Allegheny Mountains and across the western border of Pennsylvania into the Ohio country where he found other Swiss brethren in the county of Wayne. Here he became affiliated with the Amish church which is now known as the Oak Grove Mennonite Church, near Smithville.

Having now found brethren who had extended their utmost courtesy by admitting him and his friends into their congregation, they became permanent residents of the Smithville vicinity. Nevertheless the report of this kind reception reached the Amish ministers in the Kishacoquillas Valley, which they disapproved. They immediately sent a letter to Bishop David Zook, who was then the presiding bishop of the Oak Grove congregation, stating their disapproval of his method of receiving John Burkholder into full membership. From henceforth, they declared fellowship between them was to be severed.

However, in the same year Bishop David Zook with one of his associate ministers made a journey eastward on horseback a distance of over four hundred miles to Mifflin and Lancaster counties, Pennsylvania. Eventually they were denied fellowship as they came among their brethren in the valley of the Kishacoquillas. They then mounted their horses and rode to Lancaster County where they were given a warm reception by having an appointment made for them to preach on a Saturday afternoon at a farm residence in Pequea Valley. Here the audience was moved to emotions of fear by a very unusual scene which



Solomon Smucker (1796-1884) lived in the vicinity of Morgantown, Pennsylvania, and was the youngest brother of Christian Smucker who had moved from Lancaster County, Pennsylvania, to Wayne County, Ohio. He was a prominent member in the Conestoga Amish congregation which is today the oldest permanent Amish Mennonite church in America.

brought compassion and confidence for the Ohio ministers. The writer's grandmother frequently told the story about the Pequea Amish congregation being seated under trees which had shaded the large porch in front of the dwelling where the ministers stood to speak. Suddenly as one of these visiting ministers was earnestly expounding the Word of God, two doves appeared and perched one on his right shoulder and the other on his left. After the benediction was pronounced the laity was heard to exclaim, "These brethren are moved by the Holy Spirit to restore unity and seek for peaceful relationship."

It may herewith be of interest to the reader that this Burkholder family which had emigrated to America in the first quarter of the nineteenth century and

settled in Wayne County, Ohio, has today a notable and religious offspring in the county of Wayne.

John Burkholder, the Swiss emigrant, had a sister Catharine who was married to Peter Schrock. Their daughter Lydia was married to Bishop Benjamin Gerig who were the parents of the present aged Bishop Jacob S. Gerig, who presides at present over the Oak Grove Mennonite Church, near Smithville, Ohio. A sister Barbara was married to Christian Thut.

Jonathan Burkholder, a son of the emigrant ancestor, was married to Elizabeth Smucker. They had four sons, viz.: Noah, Simon, Amos, and Menno, and two daughters who died of diphtheria. They were the first to be interred in the Oak Grove Mennonite Cemetery.

Elizabeth (Smucker) Burkholder was the daughter of David Smucker (1805-1879), whose wife Anna Brandt was born in Canton, Switzerland, January 7, 1804, and died November 7, 1882. Her father was the first pastor of the Oak Grove congregation in the Smithville vicinity.

David Smucker aforementioned was the son of Christian Smucker who was born February 11, 1775, and died April 21, 1857. He was married to Elizabeth Stutzman. To this union were born ten children, viz.: John, who was married to Rachael Yoder and to his second wife Susan Yoder; Christian, married to Lydia Lantz; David, married to Anna Brandt; Nancy married to Joseph Kauffman; Isaac, who was born September 29, 1810, and died November 16, 1893 (he was ordained to the ministry in Knox County, Ohio, in 1838 and in 1848 elected bishop in Elkhart County, Indiana, having moved from Ohio in 1841. He died November 16, 1893, and was united in marriage to Sarah Troyer who was born November 15, 1811, and died July 5, 1886); Elizabeth, married to Christian Augsburg; Barbara, married to David Kauffman; Fanny, married to Eli Yoder; and two who died single.

Christian (1775-1857) married as his second wife Fanny Livingood and moved from Pennsylvania to Wayne County, Ohio, in 1827. She died at 89 years, 8 months, and 4 days. Both are buried in Wayne County, Ohio. Their eight children, of whom two died in infancy, are, viz.: Catharine, married to Jacob Zook, married as her second husband Joas Yoder; Joel, married to Lydia Stutzman; Jonathan, married to Catharine Eshleman; Lydia to Samuel

Schrock; Jacob to Mary Smiley; and Joseph to Nancy Hertzler.

Apparently Christian Smucker has become the patriarch of the only house of Smuckers in Wayne County, Ohio. He was the eldest of thirteen children in the family of John Schmucker who was born September 24, 1740, in Switzerland and died in 1809 near Gordonville, Lancaster County, Pennsylvania. He was married to Barbara Stoltzfus who was also born in Switzerland and came with her father Nicholas to America in 1767.

Christian Schmucker, the ancestor of a large and representative family of the states of Pennsylvania, Ohio, Indiana,

and Illinois, was a native of Switzerland and the father of the aforementioned John Schmucker. They crossed the ocean on the ship "St. Andrew," controlled by James Abercrombie, which landed at Philadelphia, May 8, 1752.

The writer herewith wishes to express his indebtedness to Kenneth Burkholder, Smithville, Ohio, for submitting genealogical data of his family. He has a sister Elizabeth, Mrs. Loyal Hostetler, who resides on the Burkholder ancestral homestead farm in the vicinity of Smithville, Ohio.

Elverson, Pa.

The Travel Notes of Jacob B. Mensch

(Continued)

(In the April issue Jacob B. Mensch's travel notes ended with his visit to the Mennonites of Turner County, South Dakota, in October, 1889. At the end of the previous installment, Mensch and his travel companion Jacob Wismer were visiting in the home of Preacher Charles Schartner.—M. G.)

South Dakota . . . Frederick Schartner told us that a Baptist came to him and said we must be baptized under the water and that is the only way to be saved; yes, he was self righteous and depended upon his own opinion and thought he was called to give witness for a certain cause. So he gave a false witness oath and on his way home he was struck by lightning so that his body was torn in pieces. This shows that man should not depend too much on his own mind and opinion. Over night we were at preacher Charles Schartner. They live in a house and barn 130 feet long. 13th we went to the meeting of Schartners church. Mensch's text Matt. 6:33. The preachers that belong to this church are Frederick Schartner, Charles Schartner, John Unruh, and Deacon John Smith. About 30 families belong to this church. Preacher Peter Becker, John Wipp. Their meeting house is covered with prairie grass. Over dinner we were at Deacon John Smith. In the afternoon we had meeting in Beckers church. Wismer's text, Matt. 7:27-27. The preachers that belong to this church are Peter Becker, Benjamin Becker and Jacob Schulz. Over supper we were at preacher Becker's over night at preacher Frederick Schartner's. 14th Deacon John Smith and preacher Peter Becker went with us 10 miles to old preacher John Schrag with his daughter-in-law Kauffman and at Millers. He also has one of his daughters. There we took dinner and had meeting in the afternoon. Mensch's text, John 8:12. Over night at John Smith. His house and barn is under one roof. The roof is of prairie grass. On the 15th went with Charles and Frederick Schartner and John Smith to preacher Paul Tschetter and had meeting in Tschetter's meeting house. Mensch's text Matt. 21:1-6. Preachers Paul Tschetter, Whipf, Hofer, John Schrag. Over

supper at Paul Tschetter's in Hutchison Co., Dakota. Over night at Charles Schartner. 16th in the morning came preacher Peter Becker and his father and Frederick Schartner. There we talked about the rules of the old Mennonites and Becker ask me about joining our conference. I told him that he should commune with Schartner and then if he write to our Bishop then we will bring it to the conference. Then it will give a way that Becker can be received in our conference. 16th Charles and Frederick Schartner brought us to Marion. There we took in the afternoon at 3:18 the cars to North McGregor in Iowa, arrived at McGregor at 5 o'clock in the morning of the 17th.

Illinois . . . Came to Shannon. From there we went east 2 mile to Christian Snively. His wife brought us to his father Christian Snively, preacher Ogle County, Illinois. There we were over night. 18th Snively brought us 12 mile to Freeport and from there 1¼ mile to Deacon David Ebersole over dinner in Stevenson Co., Illinois. From there we went to Matthias Eby. He is nearly 80 year old and was once a preacher and came from Germany, but he is a brother now. We stayed with him over night. 19th he brought us to Jacob Horst. His wife told us to salute Josiah Clemmer. From Horst we went to Jacob Moyer, 86 years, over dinner, in Stephenson Co. From there we went to Isaac Lapp. His father came from York state. Over supper we were at Abraham. In the evening we had meeting at Lancaster meeting house, Stephenson Co., Illinois. Over night at preacher Joseph Lehman. 20th we had meeting at Freeport, a meeting house, where we had meeting in the evening. Text Matt. 18. Jacob B. Mensch. Over dinner at Benjamin Shoemaker. Preacher Christian Snively took us

home. He has 20 miles to the meeting house. We had meeting at Snively in the evening. Mensch's text Luke 12:32, and stayed overnight with him. 21st Snively took us to Foreston. There we took the car to Dixon. From Dixon to Sterling; arrived at Sterling at 1 o'clock. Philip Nice met us and took us to John Ebersole over supper and from there to John Ruth and overnight at Deacon Philip Nice. His wife died nearly 2 years ago. Old brother Korn (?) live with him, age 83. 22th we had meeting Sterling meetinghouse Whiteside Co., Ill. Wismer's text Matt. 5:16, 17, 18. Preachers present Abraham Mumaw from Indiana, Henry Nice, and John Nice, and Deacon Daniel Deder. Over dinner at David Ruth's. From there to Jacob Reitzel. He is weak and has to sit on a chair. From there we went to Sterling and took the car to Morrison. There was preacher Henry Nice, 67, with his team and he took us and preacher Amos Mumaw from Elkhart, Indiana, age 37, to his home and we stayed over night. 23th had meeting at Morrison meeting house. Mensch's text Phil. 2:5-11. Present preachers Amos Mumaw from Indiana, Henry Nice, and John Nice, and Deacon Daniel Deder. Over dinner at Daniel Deder's. He took us to Leonard Hendrick over supper in Whiteside Co., Ill. In the evening was meeting again at the same meeting house. Amos Mumaw Titus 2:11, 12, 13. Over night at Adam Steiner. 24th his son took us to Morrison; there we took the car at 8:30 to Chicago; arrived at 2 o'clock; left Chicago 3:10; arrived at Elkhart at 6 o'clock.

Indiana and Ohio . . .

There was preacher John F. Funk and he took us with him. There we took supper in the evening. We had meeting in Elkhart. Wismer's text Luke 24:32. Preachers John F. Funk, Samuel Yoder, Henry Schaum, Bishop Horst from Wayne Co., Ohio, and John S. Kauffman, and stayed at Funk's over night. 25th in the morning Bishop Michael Horst came there. We took council about the 2 churches Funk and Wisler that we will keep alike the two parties and that we will serve meetings for them if they will appoint meetings for us. Funk took us to Jacob Grater in Elkhart Co., Indiana. There we were over night. 26th we went to widow David Newcomer; she is 73 year old. Her husband was a deacon in Wisler church. There we took our dinner. Sister Newcomer and Grater and his wife went with us to preacher John Weaver 68. He is on the Wisler side; there we took supper and over night at Jacob Grater's again. 27th we had in the forenoon meeting at Holde-man's meeting house. J. Mensch's text Luke 10:30-37. Preachers present Michael Horst from Wayne Co., Ohio, Peter Lehman, John F. Funk, Jacob Loux, David Burkholder, Henry Weldy, John Weaver; on Wisler's side Deacon Daniel Freet, Abraham Kulp, Jacob Wisler. Over dinner at Joseph Halterman. Afternoon at Yellow Creek.

Mensch's text John 14:1-6. Michael Horst, John F. Funk, Jonas Loux, Noah Metzler, Michael Shenk from Kansas, Peter Lehman. Preacher on Wisler side John Weaver, Martin Huber, Deacon Jacob Long, David Martin. From there we went with Funk to his house and in the night we took the cars at Elkhart; 28th came at 9 o'clock to Lake Station. Preacher Isaac Good was there and met us. He has 5 miles to Lake Station. There we were over dinner and over supper at Abraham Rickert and over night at Jacob Nold. 29th meeting at Wadsworth the old Mennonite meeting house. Jacob Mensch's text Rom. 12:1, 2. Preachers present Michael Rohrer; Isaac Good, 48 y; Henry Berry; Jacob Tyson from Wayne Co.; Martin Letherman. He belongs to Funk. Over dinner at Martin Letherman, 66. Preacher Isaac Good took us to preacher Michael Rohrer, 78. There we were over night. 30th we went with Edward Leshner and Michael Rohrer to preacher Henry Berry, 53. Over dinner there. We met Henry Everly from Wayne Co. and Samuel Witmer from Mahoning Co., Ohio. From Michael Rohrer to Henry Horst 16 mile. Over supper at preacher Jacob Tyson and over night at Bishop Henry Horst, 51 y. There were Henry Beery and Michael Rohrer Edward Leshner over night also. 31th in the forenoon meeting at Martin meeting house, near Orrville, Wayne Co., Ohio. Wismer's text Hebr. 12:1, 2, 3. Preachers present Henry Horst, Jacob Tyson, 48, Michael Rohrer, Henry Beery, Deacon David Horst. The preacher on Funk side Michael Horst, Abram Hornhouse, Deacon Samuel Eschleman. Over dinner we were at John Newschwanger's. There is an old sister in her 91st year, Elizabeth Knapp. From there the Brethren took us to Orrville. There we took the car at 2 o'clock to . . . Leetonia. There was Abram Brubaker, preacher, who took us home. There we were over night. Deacon Henry Tyson was there also. Nov. 1st Brubaker took us to preacher Jacob Weaver, 34 y. There lives preacher Isaac Rohrer, 75 year, and there was also Deacon David Weaver, 70 year. There we all took dinner. In the afternoon we had a meeting at Oberholzer meeting house in Mahoning Co., Ohio. Mensch's text Matt. 6:33. Preachers present Abraham Brubaker, Isaac Rohrer, Jacob Werner, Christian Lehman 71, Deacon David Weaver, and Henry Tyson. These belong to Wisler side: Joseph Bixler 77, Jacob Stauffer 55, John Burkholter 55. Over supper at Joseph Bixler's and over night at Daniel Miller 71, Mahoning County, Ohio. 2th Daniel Miller and Christian Lehman took us to Columbiana.

Pennsylvania . . . There we took cars... to Chewton in Lawrence Co., Pa. From there to Zelienople. There was preacher Joseph Ziegler 75 y. and he took us to his home in Butler Co., Pa. There, is the Conoquessing creek that is all oil

about a mile from Joseph Ziegler in Beaver Co. There they drilled a 4 inch hole in the earth about 1500 feet deep. They came to a oil vein and afterwards they came on gas and salt water and this gas caught fire and the water and fire comes out of a 4 inch hole that burns by day and night nearly 2 years and they can't make it out. The flame of the fire spread from 2 to 5 feet in height. The water is salt water and is cold that runs from the hole where fire comes out of the hole. It seems very strange to the eye to see such things. Overnight we were at Abram Ziegler, 60 year. 3rd, meeting at Harmony. Mensch's text Luke 12:32. Preachers Joseph Ziegler, Henry B. Moyer 61. Deacon John Ziegler 59; over dinner at Jacob F. Weise 72. Over supper also overnight at preacher Henry B. Moyers. He lives in Harmony. We were on the hill where old Rapp had his seat or chair hewn in a stone where he sat when he had his people at work. There he could see all around and on the top of the rock he had a house of glass that he could see through. I and Wismer did sit together in the chair. 4th, we took the cars in Harmony, Butler Co., at 6 o'clock, came to Allegheny City at 8 o'clock, walked over the Bridge of the Allegheny to Pittsburgh, took the cars at Pittsburgh at 1 o'clock to Johnstown. There was Abraham Blough and Levi Blough, 38. He took us home over night. 5th, meeting at Stahl meeting house in Somerset Co., Pa. Wismer's text Matt. 5:3. Preachers present Jonas Blough 60, Samuel Gindlesperger 43, Sirius Hersberger. Over dinner at Jonas Blough, over supper at Abraham Blough. They have 9 children. They were on the garret the time the flood was in Johnstown. They were all saved. It upset the first floor in the house. In the evening at 7 o'clock we took the cars at Johnstown and came to Harrisburg at about 2 o'clock, left Harrisburg at 5 o'clock in the morning, on the 6th came to Rahn station about 10 o'clock. Had 39 meetings, were at 139 places.

1897

September 7th, 1897. A journey to the western part of Pennsylvania, Ohio, and Canada. Left home in the morning . . . left Harrisburg at 5 o'clock. Arrived at Millerstown at 6:11. There was preacher William Acker, who took us along home and stayed with Acker over night. He took us to Delaware meeting house . . . Mensch's text Luke 12:32. Preacher William Acker and Deacon Joseph Lauver were present. After meeting we went to brother Samuel Weaver over dinner. He has a peach orchard of 7 acres, about 1000 trees. Preacher Wm. Acker and wife went with us to Samuel Weaver's over dinner. Samuel Weaver took us to John Shelly over supper. From there we went to brother Joseph Weaver's over night. 51. On the 9th Weaver and his wife took us to Lauvers meeting house. There was

a meeting. William Grabill took first part. Mensch's text Matt. 5:6. Preacher William Grabill. Deacon Joseph Lauver and Deacon Jacob Shelly age 84 were there. He is Deacon 45 years. Over dinner we were at Deacon Joseph Lauver's. Joseph Weaver took us to this place again for supper and from there brother Tesden Benner took us to widow of preacher Jacob Grabill over night. In the morning on the 10th Tesden Benner took us to Thomsontown station. There we took the cars at 9:26 for Pittsburgh . . . On the 11th we took the cars at Gallary Junction for Harmony. Came to Harmony at 9 o'clock. There was preacher Joseph Ziegler and brother Abram Zeigler. To Harmony meeting house where there was a meeting. Zeigler first part; Mensch's text Luke 12:32. Over dinner at widow of Jacob Wise and over supper and night at Abraham Zeigler 68. On the 12th we had meeting at Harmony meeting house. Zeigler had first part; Mensch's text Gallatier 6:9. Over dinner at Henry Moyer, 69. From there took preacher Joseph Zeigler to his house and stayed with him over night at Zelienople. Zeigler is 83 years old. The depot is on his land and his farm is laid out in lots. In the morning of the 13th Zeigler took me to a coal oil well 1200 feet deep and close by where gas comes out and burns day and night . . . Zeigler took us to Zelienople. There we took the cars at 9:25 to Chewton. . . Arrived at Columbiana at 5:40. There was preacher Abraham Brubacher and Deacon Henry Tyson. They took us to brother Allen Otto over supper and over night at preacher Jacob Weaver, age 51. He lives in Mahoning County, Ohio. In the morning of the 14th preacher Jacob Weaver and Deacon Henry Tyson went with us to Samuel Detweiler's. From there to Abraham Weaver, from there to Samuel Good over dinner and in the afternoon in the meeting at Nold meeting house. Jacob Weaver had first part; Mensch's text Matt. 7:24-27. Jacob Weaver and Tyson went with us to Jonas Wisler over supper and over night at Abraham Brubacher. Brubacher and his wife and Tyson went with us to Christian Lehman. From there to Susanna Lehman and over dinner to Benjamin Weaver; from there to Leetonia. There we took the cars to Lawrence at 4:40, arrived at Lawrence at 7 o'clock. There was preacher Henry Horst, 59, and he took us home and we stayed over night. 16th, meeting at county line meeting house. Henry Horst had first part; Mensch's text Matt. 6:33. Preachers Henry Hursch, Jacob Tyson, Deacon David Horst were there. Over dinner at Samuel Weaver's; over supper at Johnathan Martin's 74. Their daughter is 7, sick, and in bed. Over night at David Horst Deacon who took us to Martin Brubacher and over dinner at preacher Jacob Tyson, 47. He lives on a rented farm 160 acre. From there to Noah Good's, 55, over supper. Preacher Henry Hursh came there and brought

2 pieces of our baggage. Noah Good and wife went with us to brother Henry Burkhart where we stayed overnight. Brother John Martin, 56, and his wife came there and spent the evening with us. In the morning on the 18th John Martin took us to preacher Henry Beery, 72, in Wayne County and we stayed over dinner. Beery is sick with dropsy and is weak and in bed. He held my hand and would hardly let my hand go for rejoicing that I did remember him and visit him. Martin took us to Abraham Newcomer. There we took supper and they took us to Abraham Rickert's over night. 19th, Abraham Newcomer took us to Guilfort meetinghouse in Medina County, Ohio. There, we met preacher Isaac Good, Jacob Newcomer, Deacon Abraham Newcomer, and Deacon Abraham Rohrer. Good had first part; Mensch's text Matt. 5:6. Over dinner at Jacob Z. Nold, 66, and also over supper; and overnight at preacher Isaac Good. There we met Joseph Shaum, 63, from Indiana and Mary Oberholzer from Newton, Kansas. Jacob Z. Nold and wife went with us to Jacob Rohrer's, 76. From there to preacher Jacob Newcomer, 56. He was ordained this summer as minister. It goes hard for him to speak. Here we took our dinner. In the afternoon we stopped at Deacon Abraham Rohrer's, 72. Over supper at Daniel Freed's and overnight at Isaac Good's, 56. 21th, Good took us to David Y. Yoder, 51. His wife's name was Grub. From there Good and his wife went with us to widow Susan Oberholzer, 84. Her maiden name was Miller from Dauphin County, Pa. Was sister to Daniel Miller from Columbia City, Ohio. Over dinner to sister Kilmer, 80. She is blind 5 years; her maiden name was Berge, a sister to Hiram Burden's wife of Pottstown. She is cousin to David Wismer's wife. We took our dinner at sister Kilmer. Mary and Good's wife stayed there and I and Good went to Wadsworth to Ephraim Hunsperger, but he was not at home. His age is 83. In Wadsworth are 2 brothers by name of Mensch. Henry Mensch is married to Detweiler daughter of Lexington, and _____ Mensch is married to Samuel Leatherman's daughter. Isaac Good went with us to Samuel Bauman, 49. There we stayed over night. 22th, meeting at Rohrer meeting house. Jacob Newcomer had first part; Mensch's text _____ 10:30-37. There we met preacher Rickert and Martin Leatherman on the Funks side over dinner at Abraham Kreider. She is Isaac Good's daughter, 24. Here we made the departure from Isaac Good, Samuel Bauman took us from Kreider's to Henry Coppes. From there to Jacob Means and over night at Elias Kreider, 66. From there to Benjamin Rohrer. From there to Maggie Rohrer, 53, and over dinner at old sister Mary Newcomer, 89, and daughter of old preacher Abraham Rohrer. . . . Christian Kreider and wife came there and went with us to this son Ben-

jamin Kreider. From there we went with Elia Kreider to Abraham G. Rohrer, 55, son of Isaac Rohrer. There we took supper and overnight at Edwin Leshner, 65. Edwin Leshner took us 25 miles to Henry Ruth, 60. There we were over dinner and supper. She is old John Shaum's daughter. Over night we were at Deacon Michael Shaum's, 55. His wife's name was Martin. 25th in the morning, Edwin Leshner and wife and Deacon Michael Shaum and wife went with us to John Martin's over dinner and in the afternoon was meeting at Shaums meeting house. There were 2 boys baptized, John Bechly and Rufus Imhoff. Henry Hursh baptized those 2 boys. Henry Hursh's text Matt. 28:3 . . . Mensch's last part. Over supper at Enos (?) Shaum 77. Over night at Jacob Troxel, 65. Edwin Leshner went with us there. We met Deacon Samuel Good and Abraham Weaver from Columbiana County, Ohio. 26th Leshner took us to Shaum meeting house. There was communion. Peter Landis, 65, had first part; Mensch second part; Henry Hursh last part and held communion. Deacon Michael Shaum and Peter Landis and Edwin Leshner went with us to sister Elizabeth Shaum's, daughter of George Shaum over dinner. Deacon Michael Shaum and wife took us to preacher Peter Imhoff, 53. His wife is sick and weak. From there Shaum took us to Joshua Begley, 66, over supper and night. There we met Joseph Shaum and wife from Indiana and Deacon Samuel Good and wife and Abraham Weaver and wife from Columbiana. 27th Begley's boy brought us to Henry Gable. He took us to West Salem. There we took the cars at 8:30 for Dayton . . . came to Dayton about 2 o'clock, took the trolley to soldier home, 2 miles. From there we walked to Edward Night's daughter of John Moyer, and from there to Sarah Moyer over night. 28th, we stayed there over dinner. In the afternoon Sarah Moyer and her son went with us to William Stauffer, 51. There we were over night. 29th, William Stauffer's wife took us to Dayton to Joseph Heeter, 58. There we took dinner. He took me around in Dayton to old France, 75. He is the father of Isaac France. Emmy Kulp's husband Joseph Heeter took me to Henry Eckhart over supper. She is also a daughter of Jacob Stauffer. Eckhart's son brought us to Sarah Moyer again and we stayed there over night. Joseph Heeter took me around in the city of Dayton. We went on a trolley car out of town. Heeter showed me the bridge where France shot a girl by the name of Bessie. He is sentenced to be killed on the 13th of October with electricity. Heeter showed me the first house that was built in Dayton 102 years ago by Newcorn. It is a log house and was first a tavern and used for a court house, where court was held and also the celler for a prison. Dayton has about 85,000 inhabitants. They have a school house that

cost over \$80,000. The chief teacher gets a salary of \$3,000 a year. The expense is about \$21,000 a year. They have some very large buildings in Dayton. There is one house on the main street 11 story high. Heeter told me that there are 21 that are worth over a million dollars. Soldiers home is 2 miles west of Dayton. They told me that there are about 6,000 soldiers there and the deaths average about 6 or 7 a day. The water tower is over 100 feet high and 18 feet in diameter, so I was told. Heeter took me to Eckhart, his brother-in-law. His wife is Jacob Stauffer's daughter, a second cousin to me. Eckhart is one of the chief managers of the electricity rail road power house. Eckhart told me that the power of the engine is 1000 horse power and cost \$40,000. 30th, we took dinner with Sarah Moyer and after dinner Abraham G. Moyer and Susan Moyer went with us to Dayton. There we took the cars at 2:30 in the afternoon on the Cincinnati Hamilton and Dayton railroad . . . and came to Detroit at 10 o'clock in the night. They took us from one depot to the other on an omnibus. Took the cars at Detroit at 11:45 in the night, passed through Port Huron. There the railroad goes through the river. Came to Berlin at 8:30 in the morning of the 1st of October. Peter Shirk was there to meet us and gave us his buggy and horse to drive home. We got our breakfast at Peter Shirk's. After breakfast Mary went to bed and I went with Shirk to Berlin. He went after his business there. I met preacher Daniel Wismer and wife. They went to Michigan. In the afternoon Shirk and wife went with us to Enos Martin's, 46. There we were overnight with Martin's mother, 86, mother of preacher Abe Martin. Oct. 2th in the morning preacher Abraham Martin came there and took us to preacher Paul Martin, 48. There we took dinner. Paul Martin and wife went with us to Peter Good 64. Joseph Martin's over supper and overnight at Deacon Levi Martin's and his father Peter Martin, 82. Oct. 3th meeting at Conestoga meeting house, communion and feet washing was there. Joseph Gingerich had first part. Mensch second part, Abraham Martin last part. They have a very nice congregation and are very plain and many young members. There were only 6 women that had hats on. Preachers present Joseph Gingerich, Abraham Martin, Paul Martin, Deacon Levi Martin, Menno Schanz, Peter Bauman. Over dinner at Michael Brubaker's, 56. Brubacher and wife went with Samuel Hoff on _____ and from there went with us to Preacher Abraham Martin, 63. There we were overnight. Oct. 4, Abraham Martin and wife went with us to Joseph Bauman's, 82. There we had meeting. From there to Daniel Martin's. Her mother lives there. Peter Eby, 92. From there to Menno Shantz's 61, over dinner. From there to Samuel Kinsey, 68; from there to Preacher Peter Martin, 77, over

supper and night. 5th, Eby Martin and wife, son of preacher Peter Martin, went with us to Noah Baringer. She is poorly with dropsy. She is the daughter of Preacher Abraham Martin. Over dinner, at preacher Joseph Gingrich's. Her mother lives with them, 88 years. Afternoon meeting at Elmyra. Joseph Gingrich had first part; Mensch's text John 14:1-6. Over supper at George H. Bauman, 65. He brought us to Preacher Samuel Weaver's widow, 73. There we were over night. Oct. 6, Levi Weaver and his mother went with us to Moses Weaver and from there to Christian Schnider's widow, 71. From there to Peter Shirk's. There we met Israel Gingrich, also Kinsey's daughter married to Christian Snyder's son. At Shirk's over dinner. Peter Shirk and wife went with us to Baden and to Deacon John Norgang 59. There we stayed over night. Oct. 7th in the morning Deacon John Norgang and wife went with us to Jonas Good, 60. There we stopped and Good and his wife went along to William Hochstetter's. His wife is blind 9 years. From there to old brother Moses Hochstetter, 84. He lives with his son Levi Hochstetter. . . . From there to Henry Geis, from there to Christian Christner, 82. There we met John Cassel, 74. From there to preacher Amos Cressman, 63. Oct. 8th Cressman and wife went with us to Peter Christner. He had cancer on the lip. From there to preacher Joseph Norgang over dinner. Afternoon meeting at Geiers. Amos Cressman had first part; Mensch's text Rom. 12:1, 2. Preachers present Amos Cressman, Menno Cressman, Moses Bauman Jr., Joseph Norgang, Deacon John Norgang. Over supper at Deacon John Norgang, over night at Preacher Moses Bauman Sr., 78. Oct. 9th in the morning Preacher Moses Bauman Jr. and wife came to old Preacher Moses Bauman with his team and went with us to old Jacob Shoemaker. He gets 78 years old next month. They went with us to Berlin. In store bought to the amount of \$2.62. There we met Peter Shirk, Preacher Noah Stauffer, and Bishop Schnieder, and others. They went with us to George Heistand over dinner. From there to preacher Noah Stauffer. Over supper at Daniel Weaver, 54. He brought us to George Shoemaker, over night. He is 94 years of age. He lives with his son Benjamin Shoemaker, 60. He is Deacon. Oct. 10, Shoemaker took us and Shantz and wife and went with us to all day meeting at Berlin. Old Moses Bauman had first part; Mensch's text Matt. 7:24-29. Preachers present were Old Moses Bauman, young Moses Bauman, Moses Erb, Noah Stauffer, Hallman, Deacon Benjamin Shoemaker, John Norgang, and Detweiler. Over dinner at Preacher Moses Erb's, 79. Over night at Peter Shirk's. Oct. 11 took the car at Berlin at 6 o'clock in the morning. Peter Shirk and wife went with us to Toronto. There we changed car to Markham at 8:30, arrived at Markham at a

little over 9 o'clock, went to Joseph Grove's 51, over dinner. Grove and his wife went with us to John Ramer's. From there to Simeon Risser and over supper at Noah Risser's, 66, and over night at Bishop Christian Risser, 64. Oct. 12th meeting at Risser's meeting house. Christian Burkholder had first part; Mensch's text John 6:48. Over dinner at Deacon John Risser's 38, son of Noah Risser. He is 6 years deacon. From there Christian Risser went with us to Martin Berger's and to John Diller's, 65; from there to Benjamin Risser's, 61, over supper. John Diller went with us to Menno Burkholder's 56, over night. His brother David lives with him. His age is 64. Oct. 13th, Menno Burkholder and wife went with us to Sister Anna Newswager. She lives with Jacob Whitman, her daughter-in-law. From there to Whiteman's meeting house into the meeting. Risser had first part; Mensch's text Romans 12:1, 2. Preachers present were Christian Risser, Christian Burkholder, Deacon Dillman Risser. Over dinner at Jacob Grove's,

62. There is Abraham Landis, 77. From there we went with Menno Burkholder to Abraham Grove, 70. From there to preacher Christian Burkholder's, 50, over supper. Deacon Menno Risser, 42, and wife came to preacher Burkholder's and fetched us to their home and her mother lives there, 62. Stayed over night with them. Oct. 14th in the morning Menno Risser and wife went with us to Joseph Koch's. His mother lives with him, Elizabeth Koch, 74 years. Risser's took us to Markham station. There we took the cars at 9 o'clock for Toronto arrived at Toronto at 10, left at 2:10, changed at Hamilton at 4 o'clock, changed at the suspension bridge on little Niagara Falls from Buffalo. Changed cars at Buffalo at 6 o'clock, came to Geneva at 9 o'clock. There I got a ticket to Philadelphia. Came to Bethlehem to Lansdale. There we took the cars to Norristown and went to David Funk's. . . . John came with his team to Funk's and he brought us home in the evening. Were on the trip 118 places and 14 meetings.

England Invited Mennonites to America in 1717

IRA D. LANDIS

In the days when Mennonites in several areas of Europe were still being subjected to persecution and economic handicaps, the British government through its Secretary of the Exchequer issued the declaration printed below inviting oppressed Mennonites to settle in America. The area offered to them lay between 39 and 43 degrees north latitude. This covers the area from Annapolis, Maryland, to Portsmouth, New Hampshire, but from the description one assumes that Maryland was the area being offered. The document is deposited in the Amsterdam Mennonite Church Archives (Amsterdam AA No. 2255). It was translated into English by Irvin B. Horst.

*Declaration of Johannes Rudolf Ochs
Secretary of the British Exchequer
April 11, 1717*

After noticing that the Christians with the name Doopsgezinde or Mennonites here and there in Germany and Switzerland are oppressed in regard to freedom of conscience and many of the characteristics of their oppressors must be opposed so that it is not necessary for them to be scattered here and there and that oppression should cease and that they be not hindered in their free exercise of their religion. Therefore it is made known (by this writer) that all those who are concerned for the preservation of the freedom of their faith and who wish to exercise their religion according to their consciences and be free from all persecutions; that now a country in America bordering on Pennsylvania and Virginia from the Royal Government in England is decreed for the German and Swiss who

live with Roman Catholics which is a great land and has place enough for 100,000 families. They will have strangers there to live with in liberty, but upon their promise without swearing, that they will be loyal to the King and be obedient as law abiding subjects of the King, and will possess their land with as much right as if born subjects; also without any hindrance to exercise their religious assemblages just as the Reformed and Lutherans.

These people will for ten years be entirely free but for 100 Morgen lands yearly 2 Batzen and 6 Pfennig which is less than one guilder land tax without other burdens.

An ordinary person, man, woman, and children, in one family shall receive as a gift 50 morgen of land as a possession for them and their descendants for which they shall pay for the surveying and deed and they shall be free to sell it or exchange it as their own goods.

Until further notice the land in Pennsylvania must be sold dearer if one buys less than 100 morgen at 20-100 pounds although there are many who cannot acquire land as property but have to leave it wherever it is "written off." In Carolina it is so hot that in summer the people can hardly stand it and many have succumbed to the pain. New York and Virginia are so occupied with inhabitants that no more good land is to be obtained there. Therefore this land was decreed for the Germans and Swiss and is to be preferred to the others because of its fertility and the opportunity of choosing further possessions whenever it is possible to take possession of it. So that all those who will settle there have great reasons to thank the great Lord who

has helped them to come there. Many of the Germans who live in Pennsylvania, Virginia, Carolina, and New York desire to settle here when once a beginning is made of settlement. This land lays in a good and moderate climate that is neither too hot nor too cold. It lays between the latitude 39° and 43° North Latitude and runs westward about 200 German miles. Virginia and Pennsylvania are shut off by large mountains. The air is very healthy, considering that it lays rather high. It also has good waters and streams, brooks and springs. It has the fame that it is better than that found in Pennsylvania and Virginia. There grow (of themselves) nuts, chestnut, oak, and mulberry trees, wild in the large areas, and many other fruit bearing trees. Also white and red grapes grow wild in the woods which are larger and better than many other places in America. Soil is suitable for wheat, barley, rye, Indian corn, hemp, and flax, also besides bears many other useful things and many more on an acre than in Germany. One acre can easily be planted ten to twenty years without manure. It is also very good for fruit trees, as apples, pears, cherries, plums, "barillen" and quinces, and peaches which grow especially well; one stone (seed) in three years produces fruit. All sorts of vegetables grow well; also one can plant vineyards; also the wild grapes are good and they were still to be if cultivated and cared for. One can also obtain many horses, cattle, and sheep, while there grows much and beautiful grass. There are also many pigs which can be made fat in the woods with (forest) fruits. This land is also replenished with cattle called buffaloes and moose, animals which can be seen in Pennsylvania, Virginia, and Carolina. One sees in herds twenty to thirty buffaloes; also many bears, which cannot harm anyone, which subsist on leaves and wild fruits upon which they become very fat and have very good meat. There are also many deer and very many Indian roosters and hens which weigh twenty to thirty pounds a piece; wild fowl, more than in any other place in the world: partridges, pheasants, wild swans, geese, all sorts of ducks besides many other small fowls and animals so that if the people during the first year have enough bread and some cows to provide milk and butter; also with earth fruits as potatoes, peas, beans, they will have meat enough from the all sorts of wild animals and fowl and can live better than the best nobleman. The only objection that they live about thirty miles from sea which however by good management can be lightened and the objection can be overcome.

As for the journey which could be very heavy so we have taken into consideration to make good preparation that the same will be the least objectionable and that there will be speedy going forward. From our side we have spoken of hiring large ships which will leave for

Rotterdam at the best time and there will be in readiness as soon as the people arrive and will receive the same with their goods and sail with a good wind, so that there will not be any extra costs, as a result of delay. We will take each person above ten years of age for 4 £ or about 35 guilders from Rotterdam and deliver them in Virginia with their goods; under ten years for one-half and the infants free.

As regular each one must supply himself with food and drink, for every person must provide for ten weeks journey, yet it is better that each person takes some food such as cheese, butter, and biscuit.

For ten weeks

Smoked meat	24 lbs.
Cheese	15 lbs.
Butter	8¼ lbs.
Biscuit	70 lbs.
Peas	1½ measures
Barley	1 measure

An extra supply of the following:

Smoke meat	30 lbs.
Cheese	25 lbs.
Butter	15 lbs.
Biscuit	100 lbs.

Biscuits can be bought here for

9 B. or 4 guilders.

And everyone considering the fruit already there can supply himself with brandy, wine, and tea for refreshing; also Westphalia hams and whatever further he desires.

They must also bring money over into the land in order to supply themselves with corn and wheat until the time that the sowed corn can be harvested, for baking bread as well as to buy salt, clothing, horses, hogs; and as usual they must also take all kinds of garden seeds for planting things for kitchen also apples, pears, quinces, plums, almonds, cherry seeds and nuts for trees: chestnuts, (hasse), and peanuts of the best kind.

It is also necessary that they provide clothing, especially linens, as shirts, bedding, table cloths—and wares; but everything must be washed and used to be free of duty.

Also it is necessary to have implements such as the iron work for agriculture, also sickles, spades, axes, bits, saws, hammers, nails, etc., and heckles for the hemp and flax, good guns, chalk; the gunshot you can buy cheaper here (for 16½ B which is 6 guilders and 9 pfenning); the lead is somewhat less. They also have to supply household furniture and kitchen utensils. They should also supply themselves with iron stoves.

All the families who wish to undertake the trip have to make themselves ready with speed and give up their names, also how many children and servants in total above ten years and under ten years. The sucklings they will take along. The ships have to be hired; also the half of the freight is 2 £ or 18 guilders or 1 £ or 9 guilders for the biscuit, beer, peas, and barley which every one needs en route and must be bought in

here and on the journey can be turned over. These 27 guilders for each person above ten and half for those under must be paid to the merchant in Frankfort who will give over a receipt at the latest on the 1st of March which will be given over to a merchant here with a command to the Captain to pay by the month. In the meantime the merchant at Frankfort will be responsible for the money as declared to him. The other half of the freight you will need to pay in Holland when you arrive. But those who cannot provide the funds are to come along to Holland. They will themselves have to see about finding their own ship and accommodations. For it is understood that ships will be hired and provided only for those who pay the money. As soon as the number of families have definitely resolved to make the trip, some one without fail has to write me and give the exact figure. Then I will in turn answer to whom they are to give the money and as soon as this is paid over, I will hire the ships and make an agreement on which basis they can leave.

Recommending herewith you to God's grace,

Your trusty and true friend

Joh Rudolph Ochs

King's Secretary of Exchequer

The letter has to be sent to my order.

Monseur Ochs

Graveur dela Monoye,

A La Tour a Londres

Mennonites in New Orleans

The two letters below are deposited in the John F. Funk Collection in the Archives of the Mennonite Church, Goshen, Indiana. They were recently translated from the German by N. P. Springer. For several reasons these letters have historical significance. It is of interest that there were Mennonites living in New Orleans at that time, that they maintained contact with other Mennonites through the *Herold der Wahrheit*, and that these sisters gave money so generously in a day before stewardship was stressed by Mennonites. The letters raise certain questions. Who were these Mourer Mennonites? Why were they located in New Orleans? How long did they live in this city? From what place did they come? Any information on these points will be appreciated by the editors of the *MENNONITE HISTORICAL BULLETIN*.—M. G.

New Orleans, November 27, 1874

To the Editor of the *Herold der Wahrheit*:

Esteemed brother:

In the columns of the *Herold der Wahrheit* concerning the Mennonite emigration from Russia, we learn that the means is lacking and help is necessary,

both for those who are of the notion to emigrate, as well also as for those who are already here; so we are sending to you herewith two hundred dollars and beg you to have the goodness to send it on to where it is most needed according to your opinion; yet, should you find it most appropriate to allot one half of the sum to those with the idea of emigrating and the other to those who have already come, we will be satisfied. We give it as a gift. Worthy brother, we are sorry to trouble you again, but in this affair we do not know to whom else we should turn.

With hearty greetings to you, we sign our names,

Annette Mourer
Madaleine Mourer

New Orleans, December 15, 1874
To the Editor of the *Herold der Wahrheit*:

Esteemed brother:

We beg you to have the goodness to receive the money which we are sending to you—a sum of sixty dollars, of which twenty dollars are from Nikolaus Mourer for the Russian Mennonite emigrants; from me and my sister: ten dollars for the Mennonite mission, ten dollars for the Mennonite educational establishment in Exincourt, and ten dollars for the Mennonite academy, Altschau. Honored brother, we suppose that both disadvantage and expense of the dispatching of the money to Europe is our obligation; so we

are sending a surplus (if we are not mistaken) of \$5.10; should it, however, not suffice, then we are ready to compensate you for it just as soon as we are told. Further, we wish to pay for the year 1875 three subscriptions to the *Herold der Wahrheit*, two in German, one in English language; one subscription to the *Gemeindeblatt*; four almanacs, 2 in German, 2 in English language; the poem entitled "Christianity Requires Peace," 5 copies; and the book *Dymond on War* in English language.

Annette Mourer

My address is Annette Mourer
46 Elmore Street
New Orleans, La.

(Added in Funk's hand)

No 533	
532	
20	on Russian Emigration
10	Doll for Menn. Mission Europe
10	" " " orphans asylum
10	" " " Lehranstalt
—	
50	50.00

Receipt sent Jan. 3	
Sent Jan 13th	
3 Heralds ger	2.50
1 Gemeindeblatt	.75
2 Ger & Eng Almanac	.25
5 Christ requires Peace	.50
1 Dymond on War	.50
—	
	54.50

O. O. Miller, retiring secretary 7 boxes
J. A. and Lina Ressler personal papers 14 boxes
Jacob Swartzendruber has added a few items of special significance to Amish history to the S. D. Guengerich and D. B. Swartzendruber collections.

Phoebe M. Kolb collection:

Mrs. Phoebe M. Kolb spent several days in the Archives organizing the materials she has deposited there. This was a welcome service, increasing the usefulness of her collection of family and miscellaneous items.

Registration of accessions:

As I explained in my last report, I have been attempting to register in a loose-leaf accession record all record groups already on deposit and to assign classification numbers to these groups at the same time. This has been the area of most noticeable progress in my work during the past year. To date I have registered and classified 218 accessions, and I hope to complete this task before Bro. Walter Oswald assumes his responsibilities. As I have done this work, I have prepared a very general catalog of the record groups on catalog cards, so that the location of the record groups may be determined easily.

I expect to be in Goshen when Bro. Oswald arrives and to work closely with him as he orients himself in his new task. I trust that the work I have done during this past year and my availability for counsel may smooth the way for him.

Respectfully,
N. P. SPRINGER

Progress Report on the Archives of the Mennonite Church

April 19, 1954

Dr. Melvin Gingerich, Custodian
Archives of the Mennonite Church
Goshen College, Goshen, Indiana

Dear Brother Gingerich:

Although I am no longer employed by the Historical Committee, I have continued to give token service to the Archives throughout the current school year. This has served to prevent some of the confusion which obtained during the years when no active archivist was on duty prior to my coming to the Archives. More than that, I have been able to move ahead on some of the tasks which I mentioned in my report of March 13, 1953, particularly that of registering accessions.

Continuing accessions:

I have not tallied recently the number of congregations which are now sending us church bulletins, either with their regular mailings or at the end of longer periods, but it must be more than one hundred. A number of new congregations have been added to the list during the current year. Although the holdings in

this area are not yet posing serious space problems, I would like to suggest that this is one type of record that might well be microfilmed, and the bulletins themselves might then be discarded, providing there would be no objection from the congregations which supplied the bulletins.

The newspaper clippings file continues to grow. No new clippers have been added, but Goshen and Elkhart, Ind., and Lancaster, Pa., papers are supplying us with many clippings.

New accessions:

Notable among the new accessions since March, 1953, are the following:

Eli J. Bontrager autobiography (original manuscript copy)	
Mennonite Commission for Christian Education—Nelson Kauffman	2 boxes
Mennonite Mutual Aid	4 boxes
Ohio Mennonite and Eastern A.M. Conference—Minister's meeting minutes	1 book
Peace Problems Committee:	
C. L. Graber, retiring treasurer	2 boxes

A Query

In the November, 1878, *Herald of Truth*, p. 190, appeared the paragraph below.

"Bro. Daniel E. Kinports and wife are residing in Keensburg, Wabash Co., Illinois. They desire that ministers traveling should call there and preach for them. We trust the brethren in Owen and Clay counties, Indiana, who live at no great distance, will take charge of this call and go and preach to the scattered flock of God the words of truth and righteousness. There are also others in the vicinity besides Bro. Kinports and family who desire to receive instruction and encouragement in the way of life."

Any information that readers can supply concerning this community in Wabash County, Illinois, will be deeply appreciated by the editors of the *MHB*. One would assume that the Kinports family was Mennonite since they are requesting the services of Mennonite ministers. The mention of others in the area suggests that here may have been a small Mennonite community. Who were these persons? From where did they come? Are there records of Mennonite ministers preaching for them? What became of these families?—M. G.

An Ohio Mennonite Pioneer

CLARENCE BASINGER

Christian Z. Yoder was born in Mifflin County, Pennsylvania, November, 25, 1845. At the age of ten, he moved with his father and the rest of the family to Wayne County, Ohio. In 1865 he became a member of the Oak Grove congregation where he served as an active member, deacon, and minister for the rest of his life.

Deacon 1890-1904

Minister 1904-1939

President of Mennonite Board

of Missions and Charities 1911-1920

Chairman of Mission

Committee 1920-1923

He was also chairman of the Music Committee of Mennonite General Conference for many years, and an active member in many other church-wide committees.

Christian was frail as a child as the result of an illness, which he did not overcome until early manhood. This led him to take good care of his health, which was probably responsible for his long life. He was never a fluent speaker but his kindness and sincerity, as a result of his long illness, won him many friends. Though jovial in his ways, Christian was never frivolous. To him a job was a job to be done, never too large or too small.

Even though he was a great church leader, he took time to serve his community in daily life. Nor was his large family neglected. He taught his children how to work and brought them up with a thorough understanding of the Bible. Christian lived on a farm the greatest part of his life. It was not easy to raise a large family during a difficult period for agriculture. The depression years following the Civil War brought prices on farm products to a very low level. Christian was very efficient in his farm work and was able to supply his family's needs at all times.

He introduced new agricultural practices in his community, such as the abolition of fences, soilage system of farm management, underdraining, culture of vegetables and berries, and greenhouse culture. He organized a farmers' group where farmers of his community could get together to help solve each other's farming problems. Contributions were made by him to farm papers in that area. He was also influential in the location of the Ohio Agriculture Experiment Station at Wooster. Even though thorough education was not thought necessary in the early 1900's, Christian believed an education brought definite values to the church. For this reason he aided the cause of education, and was a member of the local school board. When persons were sick in the community, Christian would visit them and bring them words of comfort and cheer. If the neighbors'

crops failed, he would not hesitate to give of what he had. These contributions made him a true friend of the community.

The Sunday school was introduced among the Amish as early as 1863. There was much opposition at first. There were very few teachers to teach the Sunday-school classes. Another objection was created by the American Sunday School Union, which, in order to popularize Sunday school, held picnics in the nearby woods where various games were played. Many brethren referred to them as "pagan celebrations held in the forests." Others, as did C. Z. Yoder, realized the value of a Sunday school in training the young people to take an active part in the work of the church.

When the first Sunday school was organized in Wayne County in 1871, at the Oak Grove Church, there were three superintendents, one being C. Z. Yoder. Since there was a lack of German song leaders, these superintendents had to serve as choristers along with their other duties. They held their offices for a number of years at a time. In 1890, on October 18, C. Z. Yoder was given a Bible as a token for his nineteen years of faithful service as a superintendent of the Oak Grove Sunday school. The next Sunday was also an eventful one for Brother Yoder when he was chosen by lot and ordained deacon.

The Oak Grove Young People's Meeting grew out of a "singing." A member from another church ordered new hymnals for his congregation and asked Christian to help the young people to learn these songs. At first the meetings were held in the Paradise Church but were later moved to the Oak Grove church building. After the "singing" Brother Yoder would give a short sermonette on a Mennonite doctrine. There was always a great interest among the young people because these meetings were held in English.

In his early years C. Z. Yoder nearly always gave the children's review. When the Oak Grove Church was rebuilt in 1905, the primary department was moved to the basement. However, the transfer was not made complete until two or three years later. There was one chief objection for moving the primary department to the basement among several of the older people. They wanted to hear the children's review by C. Z. Yoder.

C. Z. Yoder was sought as a speaker for both young and old in many surrounding communities and in Mennonite communities all over the United States and Canada. He served his church at large as an evangelist. Stories, articles, and editorials were written by him in the church papers because he considered it his duty and also a means of witnessing for his Lord. His book reviews for the Oak Grove Library made reading a pleasant leisure-time activity for many. When the first Ohio State Sunday School Conference was held at the Salem Church in Wayne County, September 4, 5, and

6, 1895, C. Z. Yoder was elected as one of the secretaries. His most valued contribution to fellowship meetings was a devotional and inspirational song service.

His development of the young people's Bible meeting gave the younger people the value of inspirational group singing as well as a place to take their "dates." They had something to do and could actively participate in the church service as a group or as individuals. This brought out the leadership ability of many who went on to teach classes in Sunday school or to become officers in the church's work. A more thorough knowledge of the Bible and its truths was gained from these meetings. Mission stations grew, as teachers who studied the Bible realized the need around them. Souls cannot be saved when there are no teachers to teach the unbelievers that Jesus Christ is their Saviour. Through C. Z. Yoder, young people were taught the Bible so that they in turn could teach those who did not believe or know Him.

The end of his great work came in 1939, at the age of 94 years, 11 days. A brief illness of 35 hours, believed to be a heart attack, took him to eternal glory.

Dalton, Ohio.

Work of Mennonite Research Foundation

Among the projects completed by the Research Foundation during the year was the study of Mennonite Income and Giving during 1951. A summary of the findings appeared in the **Gospel Herald**, May 26, 1953.

The History of the Relief Work of the Mennonite Church, by G. F. Hershberger, is now completed in manuscript and will be sent to the printers during the present school year.

During the year, work was continued on the 1950 Mennonite Family Census. The three projects completed were "Age Distribution of the Members of the Mennonite Church in 1950," "The Population of Mennonite Communities in 1950," and "The Educational Level of the Members of the Mennonite Church in 1950." The current study is a survey of the problems and the practices of Mennonite businesses and industries.

Correction Notes

The birth year of Benjamin Gerig was 1842 and not 1824 as incorrectly reported on page 5 of the January, 1954, *M.H.B.* In the same article the date of death of Mary (Gerig) Roth should have been given as 1884 instead of 1894. In "The Travel Notes of Jacob B. Mensch," April, 1954, page 3, column 2, the Jacob Berger to whom reference is made was Jacob Burkhart.—M. G.

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editors:** Melvin Gingerich and John A. Hostetler. **Associate Editors:** H. S. Bender, H. A. Brunk, Paul Erb, J. C. Fretz, Ira D. Landis, C. Z. Mast, W. E. Oswald, N. P. Springer, J. C. Wenger, S. S. Wenger, Grant Stoltzfus. Dues for regular membership (\$1.50 per year) or for sustaining membership (\$5.00 or more annually) may be sent to the treasurer of the Association, Ira D. Landis, R. 1, Bareville, Pennsylvania. Articles and news items may be addressed to Melvin Gingerich, Goshen, Indiana.

Vol. XV

October, 1954

No. 4

Memories of Western Canada

ELI S. HALLMAN

About the year 1700, some of our forefathers made their voyage in ships from Europe to America, colonizing in the State of Pennsylvania. A century later, around the year 1800, our forefathers made their trek in Conestoga wagons, over the Niagara River, through the Beverly swamp, with related hardships. A century later, before and after 1900, many of us from Ontario and the United States moved to Western Canada by railway transportation, settling on homesteads. There were many hardships experienced in acquiring virgin soil and founding colonies, although these were less than our ancestors had in the former centuries.

What I shall now say, about the founding of the Sharon congregation, cannot be given in every detail. The Canadian Government opened a tract of land in the heart of Saskatchewan, called the *Quill Lake Mennonite Reserve*, located south of Humboldt, between Quill Lake and Long Lake. Our settlement was opened in the spring of 1905. (Experiences about our early settlers are being furnished from other sources, especially from the booklet *Homestead Days* by Bro. Alvah S. Bowman, printed in 1947.)

The first trainload of settlers' effects from Berlin (now Kitchener), Ontario, arrived at Humboldt, Saskatchewan, on April 17, after a trip of 15 days. A homeseeker's tourist party followed two weeks later, which I accompanied, making the trip in five days. The first preaching service was held on May 7, 1905, in Deacon Aaron Biehn's tent. My message was from Hebrews 11:8, 9, and 10.

The following Sunday a congregation was organized with 14 members present. The Sunday school was also organized. Outside of my regular Sunday appointments during this first summer, my time was spent in locating homesteads and lands for settlers, making trips to Humboldt, 32 miles, our nearest station; accompanying tourist parties, assisting homesteaders, answering letters, et cetera. Some of my neighbors offered by turns to plow 10 acres on my homestead, this being required for homestead duties.

In the fall of this year, having received a few telegrams of the serious sickness

of my wife's stepmother, I arrived home in Kitchener, one day too late for her funeral. A few weeks later we received a message from my home, near New Dundee, of the sudden death of my mother. She was in her 69th year. My father had died the previous year. He was in his 73rd year. Truly, the Scriptures say: "My times are in thy hand"; and, "Here have we no continuing city, but we seek one to come." A few weeks later, very busy days followed from November 14th to the 23rd, assisting at the Annual Mission Board meeting, followed by the Mennonite General Conference, and Bible Conference at the Berlin Mennonite Church (now First Mennonite) in Kitchener. Following this on December 8, our fourth son Abram arrived into our home at No. 9 Krug Street.

During this winter, 1905-6, several appointments were made for me in our church district. My time was also given at the former Cressman and Hallman store; also job printing on my own press; buying implements and horses; crating our household effects, in preparation for loading into a freight car. On Sunday, March 18, we held our farewell service at Berlin in the forenoon, and Waterloo in the evening. The following Tuesday, a trainload of settlers' effects, with a tourist car attached for our families, left Berlin at 4:00 in the afternoon, arriving at our destination Humboldt, nine days later. Like all settlers we had various experiences. We moved 13 wagon loads out of our freight car to our homestead over frontier trails. The big farmers each unloaded two freight cars. All this took the greater part of two weeks.

In our Mennonite colony the first few years, the following arrived, perhaps not exactly in the order given. However, most of these may be considered charter members of the Sharon Mennonite Church: Aaron Biehn's and Sylvester, Abe Biehn's and Alvin, Israel Cressman's, Eli Hallman's, Alvah Bowman's, John Steiner's, Jerry Weber's, Milton Biehn's, Elias Rudy's, Henry Bowman's, Isaiah Rosenberger's and Bessie, Titus Rosenberger's, Ira Gingerich's, Jacob Axt's, Edwin Bowman's, Noah Weber's, Ben Shuh's, Jonathan Shantz, Edgar Knech-



Eli S. Hallman

tel, Milton Shuh, Irvine Kolb, Levi Groff, Loanna Brubacher, Noah Eby, Abel and Elma Snyder, Addison and Selina Gingerich, Simeon Gingerich's, Manassa Toman's, Adam Moyer's, Ben Leichty's, John Shantz's, Angus Ernst, Isaac and Abe Shallhorn's, Menno Hunsberger's, and others in succeeding years. Better still, how wonderful to have our names written "in the book of life."

The name "Sharon" was given to our Mennonite church during a council meeting followed by a few resolutions on August 27, 1905.

In the first few years as many of our homes were being built we moved out of our tents. All of us in the first years had our barns built with slabs of strong rooted prairie sod. A few homes were also built of sod, lasting a few years and were comfortable.

In the second year of our colony a new schoolhouse was built on the southwest corner of Bro. Aaron Biehn's farm, called "Waterloo." It had been completed by the end of July.

On August 5, we held our first Sunday school and worship service in this schoolhouse; which service was continued for the next five years after which our new church was built. In August of this year our first revival meeting was held by Bro. A. D. Wenger, of Pennsylvania.

Other Mennonite groups located within 15 miles. The most prominent leaders were: John Gehrbandt, Henry Bartel,

and Abraham Friesen. At times we exchanged church visits and took part at church dedications, baptisms, funerals, and marriages.

Our lines have fallen in pleasant places in regard to good neighbors and helpful service. We mention some of their names. Addison Shantz's, Devitt Brothers, Mosiman Brothers, Jerry Rudy's, Alf. Kunkel's, Aaron Moyer's, Aaron and Sam Rosenberger, the Pittinger families, Oliver Snider's, Joshua Bergey's, D. B. Musselman's, and others.

In 1907, we were favored in having the Canadian Pacific Railway build their line through our district. We were privileged to hold a few services for the construction workers in their camps. About the same time the Grand Trunk Pacific Railway built their line 20 miles south, when Watrous came on the map.

In November of this year the Ontario Mennonite bishops requested me to come east to be ordained in order to have the bishop oversight of the newly organized Alberta-Saskatchewan Conference District. Humbly, in God we trust.

With the assistance of Bro. Isaiah Rosenberger in the ministry, I left home in the winter months in 1909 and 10, and was away from October till March. I attended the General Conference held at the South Union Church, West Liberty, Ohio. From there I went to Scottsdale, Pennsylvania, assisting in the December heavy schedule at the Publishing House, also assisting Bible Conferences at the Glade Church, Maryland, and at the Rainham Church in Ontario. After holding evangelistic meetings at Morrison, Illinois, and Goshen College, Indiana, I returned to Ontario for a few weeks filling appointments, after which I returned home to the west, accompanied by my wife and sons, William and Abram, 6 and 4.

In July 1910, at our Waterloo Schoolhouse, we held the Alberta-Saskatchewan Conference for the first time at this place. It was preceded by a Sunday-school, Missionary, and Bible Conference. Visiting ministers present were the brethren Noah Stauffer and Moses C. Bowman from Ontario, I. R. Shantz and N. B. Stauffer from Alberta. Evangelistic meetings were held by the visiting ministers present during the week. The harvesters' excursions from the east brought a number, as usual, into our district. Among them were the ministers Moses Hoover and Nathaniel Bergey from Ontario.

In December we received a message from Carstairs, Alberta, of the death of Bishop Israel R. Shantz. The funeral was held at the West Zion Church. The text was Revelation 14:13—"Blessed are the dead which die in the Lord" In the passing of Bro. Shantz it was in order to ordain another bishop to take charge of the Alberta churches. Bro. Norman B. Stauffer was ordained to fill this vacancy in June of the following year.

During the summer of 1911, we built our new Sharon Mennonite Church at the cross road of our farm, the cost being about \$2300.00. The dedication services were held on the 10th of December, with the text Psalm 100:4—"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name."

For the first seven years of my ministry at Sharon, I include a list of marriages, baptisms, and funerals as follows: *Marriages*—Isaiah Lembke and Mary Miller; Henry Bowman and Lydiann Weber; Benjamin Leichty and Sarah Reist; Ira Gingerich and Lydia Ann Snyder; Jacob Axt and Livia Cressman; Milton Shuh and Orkney Island Cressman. "What therefore God hath joined together, let not man put asunder." *Baptisms and accessions*: October 7, 1906, Milton Biehn, B. K. Lehman, Anthony Biehn, Orkney Cressman, Louise Biehn, Clemens Hallman, received Mrs. Milton Biehn into church fellowship; August 16, 1908, Irvine Biehn, Jacob Axt, Leander Biehn, Samantha Biehn, Noah Eby, received into church fellowship Noah Weber, Cyrus Gingerich, Irvine Kolb, and Titus Rosenberger; August 28, Manassa Toman, received his wife into church fellowship; September 11, received John Steiner into church fellowship; August 18, 1912, Delton Biehn, Aaron Biehn, Ada Rosenberger. *Funerals*: October 21, 1906, William Pittinger, a Free Methodist, minister from Michigan, age about 65, at Sharon; November 25, 1906, Mrs. Samuel Rosenberger, age about 38, at Sharon; May 23, 1907, Aaron Moyer, age about 41, at North Star; July 15, 1908, Menno Hunsberger, age 34, at Sharon; January 23, 1909, Clara Viola Turel, age 7 months, at Sharon; December 18, 1910, Bishop Israel Shantz, age 47, at West Zion, Alberta; March 21, 1911, Alice Rosenberger, age 7 months, at Sharon; April 18, 1911, Matilda Jantz, age 25, at North Star; August 29, 1911, Olive Viola Biehn, age 7 years, at Sharon; August 16, 1912, Mr. Osborne, a young man from England, at Sharon. "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

We had planned to stay in Canada, but during the year 1912 we received letters from Bro. J. S. Hartzler of Goshen College, asking me to be Field Secretary of the College, assisting them also in bringing about better relations between the Mennonite constituency and Goshen College. After a personal interview and seeking the Lord's will and guidance in prayer, we decided to try this seemingly impossible task. During the three years of our stay at Goshen, we appreciated working with the College administration. Over week ends I filled appointments at Mennonite churches in the constituency. A change took place in the presidency when upon the resignation of President

N. E. Byers, the appointment was made of J. E. Hartzler. At our home, 1136 South 8th Street, our daughter Anna Melinda was born in 1914.

In need of a change of climate, in the spring of 1916, we moved to Grand Bay, Alabama, remaining two years, after which we moved to Allemands, Louisiana, where a congregation was being formed. In the moving of Bro. Jacob Axt's family to the east, it opened the way for us to return again to our farm and the Sharon congregation, where we arrived February 28, 1920. The weather far below zero gave us a cool reception, but with borrowed robes in Martin Musser's sleigh, we were taken to Deacon Aaron Biehn's home, where we stayed for the night.

During our seven years' absence from the Guernsey district, from 1913 to 1920, many events had taken place, such as the unexpected first World War, followed by the flu epidemic. During this time Bro. Moses Schmitt moved here, to assist in the ministry, which was appreciated. New congregations were founded: at Tofield and Duchess, Alberta; also a small group at Acadia Valley, and Herbert, Saskatchewan. All this added strength and inspiration to the conference district.

Thus, in the providence of God, we were again permitted to share in fellowship with the Sharon congregation, and the Alberta-Saskatchewan Conference in the following eight eventful years 1920 to 1928. The following Sunday after our arrival from the south, we were glad to be in our worship service again at Sharon. It happened to be a Missionary Day service, and an offering of \$324.00 was received for the Armenian sufferers. We missed the presence of one of our pioneer members, Bro. Israel Cressman. He was confined to the Watrous hospital, where the following day in the forenoon, his spirit took its flight. The funeral took place the following Friday at Sharon. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

We continue our church history at Sharon from 1920-28. On June 6, Bro. J. J. S. Freisen and two sons were received into church fellowship, from another Mennonite group. The last week in June the Alberta-Saskatchewan Conference, with Sunday-school, Bible, and Mission meeting was held at Sharon. Bishops N. B. Stauffer and N. E. Roth from Alberta, and others were present. On August 8, the following were received into church fellowship by water baptism: George Allen Hawes, Alfred Bowman Walter Steiner, Lincoln and Harold Biehn, Irva Snider, Clista Rosenberger. Ira, Esther, and Eva Musser, Alice Weber, Clement Gingerich, John and Henry Friesen. Also we received Irvin Snider into full fellowship.

On December 8, we introduced and began a three weeks' Bible study course

at Sharon which was held evenings, Bro. Allan Good and myself instructing in Book study and the Life of Christ. During these days Bro. Allan Good and I prepared a constitution for the new Mission Board of our Conference, with Bro. Good secretary, Jacob Brenneman, treasurer, E. S. Hallman, president. The following day, December 20, Bro. Good left for Alberta, and I for North Dakota, assisting Bro. J. C. Gingerich in a four weeks' Bible study course, held at the Lakeview Church, having forenoon and afternoon classes during January 1921.

In the following June, we attended the North Central Church Conference, being held at the Lakeview Church. The second week in July I attended the Alberta-Saskatchewan Conference held at the Salem Church. This was an eventful Conference, among others, the brethren S. M. Kanagy from Chicago and A. A. Landis from Pennsylvania being present. On August 7, we held a service at the Sweet Brier Schoolhouse. On September 25, Hilda Friesen was baptized and received into church fellowship. Also reinstated John Shantz and Chester Rosenberger. Funerals in 1921 were: George Buesch at Sharon, age 21; Mrs. Henry Jantz at North Star, age 34; Mrs. J. J. S. Friesen at Sharon, leaving a large family to mourn her departure. The last week in December 1921 and the first week in January 1922, Bro. Allan Good and I held our 2nd Annual Bible school at Sharon. The weather was very cold, at times 45 below zero with deep snow drifted roads, and sickness in homes. On January 13, Abram was taken to St. Paul's Hospital, Saskatoon, for an appendectomy.

A few Amish Mennonite families, Mike Jantzi's and Joe Oesch's, had located near Biggar, Saskatchewan. In May a message came from Bro. Joe Oesch saying a son of his was very sick. The next day upon my arrival we found this young man suffering in body, but more in soul. He readily accepted Christ as his personal Saviour and, after a service in the evening, was baptized.

During this year 1922, the accessions by baptism into church fellowship were as follows: May 16, Aaron Oesch at Biggar, Saskatchewan; June 25, at Sharon, David Ernst and wife; July 4, Richard Musselman, at Youngstown, Alberta; September 3, at Sharon, Oliver Eby and wife, Fred and Will Bowman, Elmer Snider, Myrl Good, Anna Musser, Gladys Shuh, Loretta Toman, David and Leona Rosenberger, and Ed. Heibin. Received into church fellowship Clarence Reist; June 18, Noah Good, his wife and Vera were received into church fellowship; July 3, John Henry Fry of Acadia Valley surrendered his life completely to Christ. On Missionary Day, November 6, an offering was received for Russian sufferers, India missions, Home missions, and the Bible Society, amounting to \$650.00, the Lord being praised.

The funerals during this year: June 2, Aaron Oesch, age 34, at Biggar, Saskatchewan; December 8, Julia Ernst, age 6 years, at Sharon. "Cometh forth like a flower, and is cut down: . . . fleeth . . . as a shadow, and continueth not." In the month of December, Sunday evenings, I held Prophetic meetings on the Second Coming of Christ; and a dispensational chart on the Book of Revelation. "The coming of the Lord draweth nigh," "therefore be ye also ready."

In 1923, from January 22 to February 10 a Fundamentals Bible School was held at the Blythe Hall in Calgary, by the brethren C. F. Derstine and E. S. Hallman, with three sessions each day. This was made largely possible by Bro. Elias Bricker, an elderly active Christian layman in Calgary. On May 25, J. B. Taylor, Secretary of the British and Foreign Bible Society at Sharon, explained the workings of the Bible Society in supporting colporteurs in the Orient. As a result for a limited time, the Sharon congregation supported two colporteurs, and two brethren one colporteur each in China, Korea, and Japan.

On July 22, a service was held at the Sydenham School, northeast of Guernsey. In the month of August, I took part at a Fundamentals Bible Conference at St. Jacobs, Ontario, followed by the General Conference and associated meetings at Waterloo. During this period the Mennonite Board of Education held a meeting, at which time we appointed Bro. S. C. Yoder to begin Goshen College anew, after being closed for one year. During the month of December, the long remembered Whiteside revival meetings were held at Guernsey. Many of our Sharon people attended these meetings and confessions to Christ were made.

In 1924, March 8, Missionary Banfield of Nigeria, Africa, also Secretary of the British and Foreign Bible Society of that place, filled an appointment at Sharon, being sponsored by J. B. Taylor of the Bible Society. He brought a challenging address on missions, which in part led one of our young men at Sharon to heed the call. On March 13, we, the executive committee of the Colonization Board, left for Ottawa and Montreal, by request, meeting officials of the Canadian Pacific Railroad and Steamship Lines, relative to the transportation of more Mennonite immigrants out of Russia. From there we went to Waterloo, in consultation with their committee regarding their immigration problems. The office of the Canadian Mennonite Board of Colonization is at Rosthern. In June, Bro. David Garber of Pennsylvania held evangelistic meetings at Sharon. On December 9, we met a Westbound immigration train at Winnipeg, and accompanied two coaches to Saskatoon, where another party accompanied them to Alberta, there being placed in waiting homes.

The following were baptized and received into church fellowship during this

year, 1924. June 15, at Sharon: George Allen and Edward Oesch, and their sister Mrs. Katie Lynn of Biggar, Saskatchewan; September 4, at Sharon: Laura and Viola Good, Mabel Bowman, Hope Gingerich, Alda Rosenberger, Stella Gingerich, Anna Hallman, Mildred Martin, Lloyd Schmitt, Howard Weber, and Claire Biehn.

The funerals: April 22, H. P. Bartel, 78, at North Star; October 28, Mrs. Aaron (Mary Bowman) Biehn, age 61, at Sharon. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

On December 9, the marriage of Osias Gingerich and Naomi Schmitt was solemnized at the bride's home. The third week in December evangelistic meetings were held by Bro. J. C. Gingerich, of North Dakota.

In 1925, on New Year's Day, a Sunday-school program was rendered by the children of the primary department, after which gifts were distributed to all present. June 30 to July 2, the Alberta-Saskatchewan Conference, and affiliated meetings, were held at Sharon. The main subjects were related to the quadricentennial year of Menno Simons. It was historical and inspiring. Bro. I. E. Burkhart from Goshen College was guest speaker.

On October 29, a passenger coach left 25 Russian Mennonite immigrants at Guernsey station to be taken into waiting homes in our community, for the winter. We took in a family of four.

November 13, Bro. Allen H. Erb was here in the interest of the La Junta Sanitarium in Colorado. November 20, the brethren John H. Mellinger and Eli G. Reist, President and Treasurer of the Eastern Mennonite Board of Missions and Charities, were here and at Rosthern, in the interest of loans they had made to our immigrants. In October our Colonization Board met at Regina and received a charter from the Government. On December 22, the marriage of Addison Gingerich and Gertie Toman was solemnized at our home.

Funerals during this year 1924 were: Mrs. John Jansen, age 63, at Janzen, Saskatchewan; April 24, Paul Schroeder, age 31, at North Star; May 8, Ben Bowman, age 69, at Sharon; May 25, Abilene Wurz, age 4 months, at Sharon; August 3, George Washington Murray, age 65, at Sharon. "For this corruptible must put on incorruption, and this mortal must put on immortality."

In 1926, February 10, David Toews, Chairman of our Colonization Board, left for a trip to Europe for some months. March 28, I assisted at a service at North Star, when Henry Bartel was ordained to the office of bishop.

In the beginning of this year 1926, arrangements were made to launch an English religious periodical, to be helpful to the many young people among our im-

migrants, to be published in Winnipeg and edited here. The paper was called *The Christian Review* and continued until we moved to Texas in 1928.

Our executive committee of the Colonization Board met every two weeks at Rosthern. I also met once a month with the British and Foreign Bible Society committee at Saskatoon.

Funerals during this year 1926: April 16, Susie Hallman (infant child of Clemens and Cleo), at Sharon; April 20, Leonard Royal Weber, age 6 years, at Sharon; May 4, Minister Edwin Bartel's wife, age 36, at North Star. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

On February 14, the marriage of Bruno Johannes Schmitt and Annie Friesen was solemnized at Sharon. Other marriages were officiated by my assistant ministers of which I have no record.

In the month of January 1927, we held a Bible School at the Fairview Church in North Dakota. On July 3, Sunday forenoon, missionary R. R. Smucker, from India, preached at Sharon. In the afternoon the Diamond Jubilee Federation meeting was held at the Community Hall in Guernsey, by local pastors. The immigration movement was increasing into Canada this year. In our various communities, young people, as well as married couples, were hired into homes, to begin a new start in life. A total of about 20,000 Russian Mennonite immigrants were brought overseas these last few years.

Funerals in 1927: January 23, John Janzen's infant child, at Sharon; May 30, at the Community Hall, Guernsey the druggist's wife, Mrs. Sage, 65; August 27, at Sharon, our son, Clemens S. Hallman, age 32. His prolonged sickness was inflammatory rheumatism. He died at the St. Paul's Hospital in Saskatoon. "Thy will be done," and "The comfort of the Scriptures."

Owing to my failing health, our doctor advised me to go to a southern climate. On December 11, I took the westbound train by way of British Columbia and California to Texas; the same day Melinda and Anna took the eastbound train to spend the winter in Ontario.

In the spring of 1928, we three met in Ontario and returned to Guernsey, and rented a house for the summer months, as our farm had been sold to the Toews family. In July, I was obliged to take three weeks' treatment, electrical and baths at Manitou Lake, convalescing. August 12, at Sharon, assisted by Bishop N. E. Roth, after he preached the ordination sermon, we ordained Bro. Moses H. Schmitt as bishop, he being my successor.

August 19, at Sharon, we had our farewell service. The message was from II Corinthians 13:11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Akron, Pa.

Book Reviews

Man's Capacity to Reproduce. The Demography of a Unique Population. By Joseph W. Eaton and Albert J. Mayer. The Free Press, Glencoe, Ill., 1954. Pp. 59. \$2.00.

When Dr. Joseph W. Eaton and his associates studied the mental health of the Hutterites in the United States and Canada, they discovered additional information that led them down several by-paths. One of these was a most interesting set of figures on Hutterite population growth from 1880 to 1950. Their conclusion is that "The Hutterite population is reproducing itself close to the theoretical maximum level of human fertility for all but the 15-19 year age group." In 1880 the total Hutterite population in North America was 443 but by natural increase it amounted to 8,542 by 1950. This is perhaps the highest natural increase that can be found anywhere in the world today. Sociology students especially will be interested in the author's conclusions concerning the low mortality, the men outliving the women, the age peak and span of fertility, and the reproductive efficiency of human beings as illustrated in this thorough study of the North American Hutterite colonies.

—MELVIN GINGERICH.

Introduction to Theology. By John Christian Wenger. Herald Press, Scottdale, Pa., 1954. Pp. 418. \$4.00.

In following the author through the pages of this book the reader will be impressed that it is peculiarly different from the traditional systematic theology. The difference lies in the author's diligence and faithfulness in setting forth his own theological understanding of the Scriptures and that which has been the belief and practice of the Anabaptists through the four centuries of their history. Coupled with these factors is the author's simple faith in the Bible as the inspired Word of God and his effort to make his work reflect the Bible rather than philosophy, important as the latter may be. His many quotations from the Scripture and the profuse footnotes to Scripture impress this fact. His many and long quotations from early Anabaptist writings as compared to other Reformers' works mark the book as Anabaptist. The many references to other theological works are indicative of capability in the field of theology and of scholarship.

In keeping with his purpose in setting forth Biblical truth the author has attempted to make his presentation reflect the simplicity of the Anabaptist faith and practice. The traditional categories of theological study are broken through. For instance no place is given to ecclesiology; yet he gives considerable space to "The Nature and Function of the Church." Strangely enough the author is not con-

sistent in this departure from the traditional phraseology, for he has another section given to Pneumatology.

After an introductory chapter, where he again departs from his simple terminology by using "Prolegomena," the author divides the text into five parts which are structurally arranged as chapters. These parts he has designated God as Creator, God as Revealer, God as Redeemer, God as Sanctifier, God as All in All.

This approach is designed to be God-centered. The simplicity of this arrangement is somewhat strained when one sees in the subdivisions of God as Creator such divisions as The Nature of Sin, The Fall, Adam and Human Depravity, The Nature of Depravity. Likewise there is obscurity in the last part which is captioned God as All in All. The entire content of this division deals with last things.

The author has included an appendix in which he presents the most widely accepted Confession of Faith among the Mennonites, namely, The Dordrecht Confession; the Shorter Catechism; A Statement of Position on Peace, War, and Military Service; A Declaration of Christian Faith and Commitment; A Statement of the Position on Industrial Relations; and A Statement of Concerns.

The format of the book is attractive and quite acceptable. The reader may have some difficulty in clearly discerning the differentiation of the type used in the many and long quotations. Consistent indentions of these quotations would be an aid to the reader.

The general treatment of the content of theology is to be commended. The reader will find comprehensiveness, good balance, and the inclusion of those Scriptural teachings which have characterized the faith of the Anabaptists. Some may wish for more balance as to space given to gambling, etc., page 226, as compared with footwashing, page 288. Also in keeping with the premise of the book and the faith represented, the nonconformity statement on page 226 might be more firmly stated as for instance on the same page the author has stated with firmness his position on smoking and drinking. Another point that needs more treatment is the matter of justification as to the delineation between "declared" and "made," page 284 ff.

In his last division the author has carefully set forth the facts and at the same time avoided controversy. He has been true to facts and lets the responsibility rest with the reader for decision.

The author, John Christian Wenger, is well known in Anabaptist circles and among theologians. He is professor of Theology and Philosophy at Goshen College Biblical Seminary, Goshen, Indiana. His other writings with particular mention of his *Glimpses of Mennonite History and Doctrine* and *Separated unto God* give immediate and wide acceptance of this latest work.

—IVAN R. LIND.